

IMPROVEMENT ERA.

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THOMAS HULL,
GEN'L SECRETARY AND TREASURER Y. M. M. I. A.

IMPROVEMENT ERA.

VOL. V.

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No. 9.

HISTORY OF THE PROPHET JOSEPH.

BY HIS MOTHER, LUCY SMITH.

CHAPTER XXXVIII.

THE FIRST WESTERN MISSION—JOSEPH SMITH, JUNIOR, MOVES TO KIRTLAND.

I mentioned, in a foregoing chapter, that when Joseph and Emma left Manchester, they went to Macedon. Here, he commenced his ministerial labors, and continued, for some time, to preach successively, in this place, Colesville, Waterloo, Palmyra, and Manchester, till, finally, he sent to Pennsylvania for his goods, and settled himself in Waterloo. Soon after which, a revelation was given, commanding Parley P. Pratt, Ziba Peterson, Peter Whitmer, and Oliver Cowdery, to take a mission to Missouri, preaching by the way. As soon as this revelation was received, Emma Smith, and several other sisters, began to make arrangements to furnish those who were set apart for this mission, with the necessary clothing, which was no easy task, as the most of it had to be manufactured out of the raw material.

Emma's health at this time was quite delicate, yet she did not favor herself on this account, but whatever her hands found to do, she did with her might, until she went so far beyond her strength, that she brought upon herself a heavy fit of sickness, which lasted

four weeks. And, although her strength was exhausted, still her spirits were the same, which, in fact, was always the case with her, even under the most trying circumstances. I have never seen a woman in my life, who would endure every species of fatigue and hardship, from month to month, and from year to year, with that unflinching courage, zeal, and patience, which she has ever done; for I know that which she has had to endure—she has been tossed upon the ocean of uncertainty—she has breasted the storms of persecution, and buffeted the rage of men and devils, which would have borne down almost any other woman. It may be, that many may yet have to encounter the same—I pray God, that this may not be the case; but, should it be, may they have grace given them according to their day, even as has been the case with her.

As soon as those men designated in the revelation, were prepared to leave home, they started on their mission, preaching and baptizing on their way, wherever an opportunity afforded. On their route they passed through Kirtland, where they preached a short time, and raised up a branch of twenty or thirty members. Before leaving this place, they addressed a letter to Joseph, desiring him to send an elder to preside over the branch which they had raised up. Accordingly, Joseph despatched John Whitmer to take the presidency of the church at Kirtland; and when he arrived there, those appointed to go to Missouri, proceeded on their mission, preaching and baptizing as before.

In December of the same year, Joseph appointed a meeting at our house. While he was preaching, Sidney Rigdon and Edward Partridge came in and seated themselves in the congregation. When Joseph had finished his discourse, he gave all who had any remarks to make, the privilege of speaking. Upon this, Mr. Partridge arose, and stated that he had been to Manchester, with the view of obtaining further information respecting the doctrine which we preached; but, not finding us, he had made some inquiry of our neighbors concerning our characters, which they stated had been unimpeachable, until Joseph deceived us relative to the Book of Mormon. He also said that he had walked over our farm, and observed the good order and industry which it exhibited; and, having seen what we had sacrificed for the sake of our faith, and having heard that our veracity was not questioned upon any other

point than that of our religion, he believed our testimony, and was ready to be baptized, "if," said he, "Brother Joseph will baptize me."

"You are now," replied Joseph, "much fatigued, brother Partridge, and you had better rest to-day, and be baptized to-morrow."

"Just as Brother Joseph thinks best," replied Mr. Partridge, "I am ready at any time."

He was accordingly baptized the next day. Before he left, my husband returned home from prison, bringing along with him considerable clothing, which he had earned at coopering in the jail yard.

The latter part of the same month, Joseph received a letter from John Whitmer, desiring his immediate assistance at Kirtland in regulating the affairs of the church there. Joseph inquired of the Lord, and received a commandment to go straightway to Kirtland with his family and effects; also to send a message to Hyrum to have him take that branch of the Church, over which he presided, and start immediately for the same place. And my husband was commanded, in the same revelation, to meet Hyrum at the most convenient point, and accompany him to Kirtland. Samuel was sent on a mission, into the same region of country, while I, and my two sons, William and Carlos, were to be left till the ensuing spring, when we were to take the remainder of the branch at Waterloo, and move also to Kirtland.

It was but a short time till Joseph and Emma were on their way, accompanied by Sidney Rigdon, Edward Partridge, Ezra Thayer, and Newel Knight. When they were about starting, they preached at our house on Seneca River; and, on their way, they preached at the house of Calvin Stodard, and likewise at the house of Preserved Harris. At each of these places, they baptized several individuals into the Church.

On Joseph's arrival at Kirtland, he found a church consisting of nearly one hundred members, who were, in general, good brethren, though a few of them had imbibed some very erroneous ideas, being greatly deceived by a singular power, which manifested itself among them in strange contortions of the visage, and sudden, unnatural exertions of the body. This they supposed to be a display

of the power of God. Shortly after Joseph arrived, he called the church together, in order to show them the difference between the Spirit of God, and the spirit of the devil. He said, if a man arose in meeting to speak, and was seized with a kind of paroxysm that drew his face and limbs in a violent and unnatural manner, which made him appear to be in pain; and if he gave utterance to strange sounds, which were incomprehensible to his audience, they might rely upon it, that he had the spirit of the devil. But, on the contrary, when a man speaks by the Spirit of God, he speaks from the abundance of his heart—his mind is filled with intelligence, and even should he be excited, it does not cause him to do anything ridiculous or unseemly. He then called upon one of the brethren to speak, who arose and made the attempt, but was immediately seized with a kind of spasm, which drew his face, arms, and fingers in a most astonishing manner.

Hyrum, by Joseph's request, laid hands on the man, whereupon he sunk back in a state of complete exhaustion. Joseph then called upon another man to speak, who stood leaning in an open window. This man also attempted to speak, but was thrown forward into the house, prostrate, unable to utter a syllable. He was administered to, and the same effects followed as in the first instance.

These, together with a few other examples of the same kind, convinced the brethren of the mistake under which they had been laboring; and they all rejoiced in the goodness of God, in once more condescending to lead the children of men by revelation, and the gift of the Holy Ghost.

CHAPTER XXXIX.

THE DIFFERENT BRANCHES OF THE CHURCH REMOVE TO KIRTLAND —MIRACLE AT BUFFALO.

Soon after my husband and Joseph left for Kirtland, William, being one of the teachers, visited the church; and calling upon each family, he remained with them until each individual belonging to the house had prayed in his hearing.

When the brethren considered the spring sufficiently open for traveling on the water, we all began to prepare for our re-

moval to Kirtland. We hired a boat of a certain Methodist preacher, and appointed a time to meet at our house, for the purpose of setting off together; and when we were thus collected, we numbered eighty souls. The people of the surrounding country came and bade us farewell, invoking the blessing of heaven upon our heads.

A few minutes before we started, an old brother by the name of Humphry, arrived from Stockholm. This man was convinced by Don Carlos, at the time that he visited his grandfather in company with my husband.

On account of Brother Humphry's age, I wished him to take charge of the company, but he refused, saying that everything should be done, just as mother Smith said; and to this the whole company responded, "yes." At that instant, one Esquire Chamberlain came on board, and asked me, if I had what money I wanted to make my family comfortable. I replied, that I had an abundance for myself and children, but he might, perhaps, find some on board, who stood in need of assistance. "Well," said he, "here is a little money, and you can deal it out as you like," and, handing me seventeen dollars, he left the boat. Soon after this, we were pushed off and under fine headway.

I then called the brethren and sisters together, and reminded them that we were traveling by the commandment of the Lord, as much as Father Lehi was, when he left Jerusalem; and, if faithful, we had the same reason to expect the blessings of God. I then desired them to be solemn, and to lift their hearts to God continually in prayer, that we might be prospered. We then seated ourselves and sang a hymn. The captain was so delighted with the music, that he called to the mate, saying, "Do, for God's sake come here, and steer the boat; for I must hear that singing." He afterwards expressed his pleasure and surprise at seeing such an appearance of devotion among us, stating that his wife had refused to accompany him, on account of her prejudice against us, which he very much regretted.

At the approach of sunset, we seated ourselves, and sang another hymn. The music sounded beautifully upon the water, and had a salutary effect upon every heart, filling our souls with love and gratitude to God, for his manifold goodness towards us.

The services of the evening being ended, I inquired of the brethren concerning the amount of provisions which they had on hand for the journey; and, to my surprise, I ascertained that we had on board, besides twenty grown persons, thirty children, who were almost destitute of food. This was unaccountable to me at first, but I afterwards learned that they had converted their substance into clothing, expecting that those who were in better circumstances would support them, as well as defray their traveling expenses; those, however, from whom they expected the most assistance, disappointed them, consequently, the burden was thrown entirely upon my shoulders. From this time forward, I furnished the whole fifty persons with food from day to day.

I soon discovered among the mothers, a kind of carelessness with regard to their children, even when their lives were in danger. So I called them together, and endeavored to impress upon their minds the importance of doing their duty to their children; that in such a place as this, especially, they ought to keep them constantly by their side; that they should consider that children were given to them for a blessing, and if they did not treat them as such, they would be taken from them. Still they were negligent, and excused themselves by saying, that their children were disobedient. I told the sisters that I could manage their children, and if they were not better controlled by their mothers, I should take the control of them.

I then called the children around me, and said to them, "Now, children, mark what I say to you. When I come up stairs, and raise my hand, you must, every one of you, run to me as fast as you can. Will you do as I tell you?"

"Yes," they replied, with one unanimous voice. And they strictly kept their faith to the end of the journey.

On getting about half way to Buffalo, the canal broke. This gave rise to much murmuring and discontentment, which was expressed in terms like the following:

"Well, the canal is broke now, and here we are, and here we are likely to be, for we can go no further. We have left our homes, and here we have no means of getting a living, consequently we shall have to starve."

"No, no," said I, "you will not starve, brethren, nor anything

of that sort; only do be patient and stop your murmuring. I have no doubt but the hand of the Lord is over us for good; perhaps it is best for us to be here a short time. It is quite probable that the boats cannot leave Buffalo harbor on account of the ice; if so, the town must inevitably be crowded with families, in which case it would be next to impossible for us to get into a comfortable house. Are we not in far better circumstances in our present situation?"

"Well, well," returned the sisters, "I suppose you know best; but it does seem as if it would have been better for us to have staid where we were, for there we could sit in our rocking chairs, and take as much comfort as we pleased, but here we are tired out, and have no place to rest ourselves."

Whilst this was passing, a citizen of the place came on board, and after inquiring what denomination we belonged to, he requested that, if there were any preachers on board, a meeting would be appointed in the neighborhood. I introduced him to Elders Humphry and Page, who appointed a meeting for the next day, which was held on a beautiful green, bordering on the canal, and of sufficient size to accommodate a hundred persons. They listened with attention, and requested that another meeting might be appointed for the succeeding day, but, as the canal was repaired by eleven o'clock, we proceeded on our journey, and arrived at Buffalo on the fifth day after leaving Waterloo.

Here we found the brethren from Colesville, who informed us that they had been detained one week at this place, waiting for the navigation to open. Also, that Mr. Smith and Hyrum had gone through to Kirtland by land, in order to be there by the first of April.

I asked them if they had confessed to the people that they were "Mormons." "No, indeed," they replied, "neither must you mention a word about your religion, for if you do you will never be able to get a house, or a boat either."

I told them I should tell the people precisely who I was; "and," continued I, "if you are ashamed of Christ, you must not expect to be prospered; and I shall wonder if we do not get to Kirtland before you."

While we were talking with the Colesville brethren, another

boat landed, having on board about thirty brethren, among whom was Thomas B. Marsh, who immediately joined us, and, like the Colesville brethren, he was decidedly opposed to our attending to prayer, or making known that we were professors of religion. He said that if our company persisted in singing and praying, as we had hitherto done, we should be mobbed before the next morning.

"Mob it is, then," said I, "we shall attend to prayer before sunset, mob or no mob." Mr. Marsh, at this, left considerably irritated. I then requested brothers Humphry and Page to go around among the boatmen, and inquire for one Captain Blake, who was formerly captain of a boat belonging to my brother, General Mack, and who, upon my brother's decease, purchased the boat, and still commanded the same. They went in search of the man, and soon found him, and learned from him that his boat was already laden with the usual amount of passengers and freight. He said, however, that he thought he could make room for us if we would take a deck passage. As this was our only opportunity, we moved our goods on board the next day, and by the time that we fairly settled ourselves, it began to rain. This rendered our situation very uncomfortable, and some of the sisters complained bitterly because we had not hired a house till the boat was ready to start. In fact their case was rather a trying one, for some of them had sick children; in consequence of which, Brother Page went out for the purpose of getting a room for the women and sick children, but returned unsuccessful. At this the sisters renewed their complaints, and declared that they would have a house, let the consequences be what they might. In order to satisfy them, I set out myself, with my son William, although it was still raining very fast, to see if it were possible to procure a shelter for them and their children.

I stopped at the first tavern, and inquired of the landlord if he could let me have a room for some women and children who were sick. The landlord replied that he could easily make room for them. At this, a woman who was present turned upon him very sharply, saying, "I have put up here myself, and I am not a-going to have anybody's things in my way. I'll warrant the children have got the whooping cough or measles, or some other

contagious disease, and, if they come, I will go somewhere else."

"Why, madam," said the landlord, "that is not necessary, you can still have one large room."

"I don't care," said she, "I want 'em both, and if I can't have 'em, I won't stay—that's it."

"Never mind," said I, "it is no matter; I suppose I can get a room somewhere else, just as well."

"No, you can't though," rejoined the lady, "for we hunted all over the town, and we could not find one single one till we got here."

I left immediately, and went on my way. Presently I came to a long row of rooms, one of which appeared to be almost vacant. I inquired if it could be rented for a few days. The owner of the buildings, I found to be a cheerful old lady, near seventy years of age. I mentioned the circumstances to her, as I before had done to the landlord.

"Well, I don't know," said she; "where be you going?"

"To Kirtland," I replied.

"What be you?" said she. "Be you Baptists?"

I told her that we were "Mormons."

"Mormons!" ejaculated she, in a quick, good-natured tone. "What be they? I never heard of them before."

"I told you that we were 'Mormons,'" I replied, "because that is what the world call us, but the only name we acknowledge is Latter-day Saints."

"Latter-day Saints!" rejoined she, "I never heard of them either."

I then informed her that this Church was brought forth through the instrumentality of a prophet, and that I was the mother of this prophet.

"What!" said she, a "prophet in these days! I never heard of the like in my life; and if you will come and sit with me, you shall have a room for your sisters and their children, but you yourself must come and stay with me, and tell me all about it."

This I promised to do, and then returned to the boat, and had the sisters, and their sick children removed to the old lady's house; and after making them comfortable, I went into her room. We soon fell into conversation, in which I explained to her, as clearly

as I could, the principles of the gospel. On speaking of the laying on of hands for the reception of the Holy Ghost, she was as much surprised as those disciples were whom Paul found at Ephesus, and she asked me, "What do you mean by the Holy Ghost?" I continued my explanations until after two o'clock the next morning, when we removed to the boat again. On arriving there, Captain Blake requested the passengers to remain on board, as he wished, from that time, to be ready to start at a moment's warning; at the same time he sent out a man to measure the depth of the ice, who, when he returned, reported that it was piled up to the height of twenty feet, and that it was his opinion that we would remain in the harbor at least two weeks longer.

At this, Porter Rockwell started on shore to see his uncle. His mother endeavored to prevent him, but he paid no attention to her, and she then appealed to me, saying, "Mother Smith, do get Porter back, for he won't mind anybody but you." I told him that, if he went, we should leave him on shore, but he could do as he liked. He left the boat, and several others were about following him; but when I spoke to them, they replied, "we will do just as you say, Mother Smith," and returned immediately.

Just then, William whispered in my ear, "Mother, do see the confusion yonder; won't you go and put a stop to it!"

I went to that part of the boat where the principal portion of our company were. There I found several of the brethren and sisters engaged in a warm debate, others murmuring and grumbling, and a number of young ladies were flirting, giggling, and laughing with gentlemen passengers, who were entire strangers to them, whilst hundreds of people on shore and on other boats were witnessing this scene of clamor and vanity among our brethren with great interest. I stepped into their midst. "Brethren and sisters," said I, "we call ourselves Saints, and profess to have come out from the world for the purpose of serving God at the expense of all earthly things; and will you, at the very onset, subject the cause of Christ to ridicule by your own unwise and improper conduct? You profess to put your trust in God, then how can you feel to murmur and complain as you do! You are even more unreasonable than the children of Israel were; for here are my sisters pining for their rocking chairs, and brethren from whom I ex-

pected firmness and energy, declare that they positively believe they shall starve to death before they get to the end of their journey. And why is it so? Have any of you lacked? Have not I set food before you every day, and made you, who had not provided for yourselves, as welcome as my own children? Where is your faith? Where is your confidence in God? Can you not realize that all things were made by him, and that he rules over the works of his own hands? And suppose that all the Saints here should lift their hearts in prayer to God, that the way might be opened before us, how easy it would be for him to cause the ice to break away, so that in a moment we could be on our journey!"

Just then a man on shore cried, "Is the Book of Mormon true?"

"That book," replied I, "was brought forth by the power of God, and translated by the gift of the Holy Ghost; and, if I could make my voice sound as loud as the trumpet of Michael, the Archangel, I would declare the truth from land to land, and from sea to sea, and the echo should reach to every isle, until every member of the family of Adam should be left without excuse. For I do testify that God has revealed himself to man again in these last days, and set his hand to gather his people upon a goodly land, and, if they obey his commandments, it shall be unto them for an inheritance; whereas, if they rebel against his law, his hand will be against them to scatter them abroad, and cut them off from the face of the earth: and that he has commenced a work which will prove a savor of life unto life, or of death unto death, to every one that stands here this day—of life unto life, if you will receive it, or of death unto death, if you reject the counsel of God, for every man shall have the desires of his heart; if he desires the truth, he may hear and live, but if he tramples upon the simplicity of the word of God, he will shut the gate of heaven against himself." Then, turning to our own company, I said, "Now, brethren and sisters, if you will all of you raise your desires to heaven, that the ice may be broken up, and we be set at liberty, as sure as the Lord lives, it will be done." At that instant a noise was heard, like bursting thunder. The captain cried, "Every man to his post." The ice parted, leaving barely a passage for the boat, and so narrow, that as the boat passed through, the buckets of the water-

wheel were torn off with a crash, which, joined to the word of command from the captain, the hoarse answering of the sailors, the noise of the ice, and the cries and confusion of the spectators, presented a scene truly terrible. We had barely passed through the avenue, when the ice closed together again, and the Colesville brethren were left in Buffalo, unable to follow us.

As we were leaving the harbor, one of the by-standers exclaimed, "There goes the 'Mormon' company! That boat is sunk in the water nine inches deeper than ever it was before, and, mark it, she will sink—there is nothing surer." In fact, they were so sure of it, that they went straight to the office and had it published that we were sunk, so that when we arrived at Fairport, we read in the papers the news of our own death.

After our miraculous escape from the wharf at Buffalo, we called our company together, and had a prayer meeting, in which we offered up our thanks to God for his mercy, which he had manifested towards us in our deliverance; but before our meeting was broken up, the captain's mate came to me and said, "Mrs. Smith, do, for God's sake, have your children stop praying, or we shall all go to hell together; we cannot keep one single man to his post, if we should go to the devil, for they are so taken up with your praying." Therefore, our meeting was broken up.

Soon after leaving Buffalo, some of our company began to feel the effects of the motion of the boat, and were overcome with sea-sickness. I went to the cook, and, handing him twenty-five cents, asked him if he could let me have some hot water for the sick folks. He complied with my request, and I was thus furnished with the means of making them comfortable.

Upon further acquaintance with the captain, I made myself known to him as the sister of General Mack. He seemed highly pleased to find in me a relative of his old friend; and I was treated with great attention and respect, both by himself and crew, while I remained on the boat.

A short time before I arrived at Fairport, Brother Humphry and myself went on shore to do some trading for the company. While on shore, this brother told me that I was making a slave of myself unnecessarily; that those sisters whose families I had the care of could as well wait upon their own husbands and children,

as for me to do it; that, as for himself, he was not going to stay on board much longer. I thanked him for his kindness, but told him that I thought I could get along with the work, without injuring myself. Nothing further passed between us upon the subject. At the next landing, he left, and whither he went I did not know.

On drawing near Fairport, where we were to land, the captain, passengers, and crew, bade me farewell in tears. After landing, our company were more disheartened than ever, and the brethren came around me and requested that I should set their wives to sewing blankets together, and making tents of them, that the men might camp by their goods and watch them, for they had no hopes of getting any further.

I told them I should do nothing of the kind. As for the sisters, some of them were crying, some pouting, and a few of them were attending to the care of their families. As I passed among them, my attention was attracted by a stranger, who sat a short distance from us on the shore of the lake. I inquired of him the distance to Kirtland. He, starting up, exclaimed, "Is it possible that this is Mother Smith? I have sat here looking for you these three days."

Replying to his question in the affirmative, I asked him if it would be possible to procure teams to take our goods to Kirtland. He told me to give myself no uneasiness about the matter, that Joseph was expected every hour, and in less than twenty-four hours there would be teams sufficient to take all our company to houses that were waiting to receive them. When he mentioned Joseph's name, I started, for I just began to realize that I was soon to see both my husband and my sons. I turned from the stranger, and met Samuel, who was coming towards me, closely followed by Joseph. I extended my right hand to Samuel and my left to Joseph. They wept for joy upon seeing me—Samuel, because he had been warned of God in a dream to meet the company from Waterloo, and feared that some disaster had befallen me; and Joseph, because of the information which he had received that he apprehended, from the fatigue I was undergoing, my life was in danger.

After they informed me of these things, Joseph said he should

take me from the company. As the sisters begged to go with me, he took them as far as Painsville, where we stopped at the house of Brother Partridge. Here we found a fine supper prepared for the whole company.

Soon after partaking of this refreshment, I was taken to Brother Kingsbury's, in his own carriage, where I was treated with great kindness and respect. From this place I went with Joseph to Kirtland. The first house that I entered was Brother Morley's. Here I met my beloved husband, and great was our joy. Many of my readers may know my present situation. These can imagine with what feelings I recite such scenes as that which followed the reunion of our family; but let it pass—imagination must supply the ellipsis. Were I to indulge my feelings upon such occasions as this, my strength would not support me to the end of my narrative.

Soon after arriving at Kirtland, a pair of twins were brought to Emma, which were given to her to fill the place of a pair of her own that had died.

CHAPTER XL.

SAMUEL SMITH'S FIRST MISSION TO MISSOURI.

We remained two weeks at Mr. Morley's, then removed our family to a farm which had been purchased by Joseph for the Church. On this farm my family were all established with this arrangement, that we were to cultivate the farm, and, from the fruits of our labor, we were to receive our support; but all over and above this was to be used for the comfort of strangers or brethren, who were traveling through the place.

About this time Joseph was requested by Parley P. Pratt and his company, who were then in Missouri, to send some Elders to assist them. He inquired of the Lord, and received the revelation contained in the *Times and Seasons*, vol. v., p. 416, in which Samuel H. Smith and Reynolds Cahoon were appointed to go together to Missouri. They departed immediately on their mission. Before they had proceeded far, they called at a town, the name of which I do not remember, where they found William E. McLellin, who was employed as a clerk in a store. After making a little inquiry,

they found that Mr. McLellin was anxious to hear them preach, and that he was willing to make some exertion to obtain a house and congregation for them, for the name of Latter-day Saint was new to him, and he felt curious to hear what the principles of our faith were. So, by his interposition, they soon had a large congregation seated in a comfortable room. They preached that evening, and the next morning they pursued their journey.

Shortly after they left, Mr. McLellin became very uneasy respecting his new acquaintances; he felt that it was his duty to have gone with them and assisted them on their journey. This feeling worked so strongly in his breast, as to deprive him of rest all the ensuing night; and, before morning, he concluded to set out for Missouri, at the hazard of business, character, and everything else. Accordingly, after settling with his employer, he started in pursuit of Samuel, and Brother Cahoon. He passed them on their way, and got to Missouri, and was baptized before they arrived there.

On their route, Samuel and Brother Cahoon suffered great privations, such as want of rest and food. At the time that they started for Missouri, near fifty others also set out for the same place, all taking different routes. When they arrived, they dedicated the spot for the Temple. About this time, or soon after, a number of revelations were received which the reader will find by following the History of Joseph in the *Times and Seasons*, vol. v., from p. 448 to 466. A clause in one of these reads as follows: "Let my servant Reynolds Cahoon, and my servant Samuel H. Smith, with whom I am well pleased, be not separated until they return to their homes, and this for a wise purpose in me." p. 465. And here, let me say, that Samuel was never censured by revelation, to my knowledge, for he always performed his missions faithfully, and his work was well approved.

CHAPTER XLI.

LUCY SMITH VISITS DETROIT.

As Hyrum, my eldest son, was directed to go to Missouri by the way of Detroit, I thought it would be a good opportunity to visit the family of my brother, General Mack. Accordingly, my niece, Almira Mack, Hyrum,—brothers Murdock, Lyman Wight,

and Corril and I, set out together for Detroit. When we first went on board the vessel which took us across the lake, we concluded to keep perfectly still upon the subject of religion; but it was afterwards proposed by Hyrum, that Mother Smith should say just what she pleased, and if she got into difficulty, the Elders should help her out of it. Shortly after this, I was sitting at the door of the cabin, reading the Book of Mormon, when a lady came up and inquired of me what book I was reading. "The 'Book of Mormon,'" I replied. But the title of the book was no advantage to her, for she had never before heard of there being such a work in existence. By her request I gave her a brief history of the discovery and translation of the book. This delighted her, and when I mentioned that it was a record of the origin of the aborigines of America, she said, "how I do wish I could get one of your books to carry to my husband, for he is now a missionary among the Indians."

Just then, another lady, who was a doctor's wife, came near us, with the appearance of wishing to hear our conversation. She was gorgeously dressed, and carried herself very daintily, I assure you. She wore a splendid satin scarf, which, as she walked to and fro before us, she would occasionally let fall from the left shoulder, and expose a neck and bosom decorated with very brilliant jewels. Presently she stopped short, and said, "I do not want to hear any more of that stuff, or anything more about Joe Smith either. They say that he is a 'Mormon' prophet; but it is nothing but deception and lies. There was one Mr. Murdock, who believed in Joe Smith's doctrines; and the 'Mormons' all believe they can cure the sick and raise the dead; so when this Mr. Murdock's wife was sick, he refused to send for a doctor, although the poor woman wanted him to do so, and so by his neglect his wife died."

I told her I thought she must be a little mistaken, that I was acquainted with the family, and knew something in regard to the matter.

"I know all about it," said the lady.

"Well now, perhaps not," said I, "just stop a moment and I will explain it to you."

"No, I won't," returned the woman.

"Then," said I, "I will introduce you to Mr. Murdock, and let

him tell the story himself." I then turned to Mr. Murdock, who stood near, and gave her an introduction to him. Before this, however, the chambermaid went down stairs and complained to the doctor of his wife's unbecoming behavior, and before she had heard a dozen words from our brother, her husband came bustling up stairs. "Here," said he, to his wife, "they tell me that you are abusing this old lady;" and taking her hand, he drew it within his arm, and marched her off without further ceremony.

This circumstance introduced the subject of "Mormonism" among the passengers, and it continued to be the topic of conversation until we arrived at Detroit. On landing in Detroit, we repaired immediately to a tavern, as my niece, Mrs. Cooper, was exceedingly nervous, and we deemed it imprudent to disturb her that evening. The next morning, Almira Mack and myself visited Mrs. Cooper, who was Almira's sister. Almira went into her room, and found her lying on the bed. After the usual salutations she informed Mrs. Cooper that Aunt Lucy was in the parlor waiting to see her, and requested the privilege of inviting me into her room; but it was some time before her nerves were sufficiently settled to see me. However, before I was admitted into her presence, she was further informed that her cousin Hyrum, as also several other Elders, had come to Detroit in company with me, and that I would expect them to be invited as well as myself. But this was refused, Mrs. Cooper, declaring that she could not endure the presence of so many visitors. She sent for me, but forbade her sisters inviting any one else.

I went to her, and after the compliments were over, I said, "Lovisa, I have with me four of my brethren, one of whom is your cousin Hyrum, if I stay they must be invited also."

"Oh! no, no; I never can consent to it," exclaimed she,— "why, aunt, I am so nervous I am scarcely ever able to see any company."

"Now, Lovisa," I replied, "do you know what ails you? I can tell you exactly what it is: there is a good spirit and an evil one operating upon you, and the bad spirit has almost got possession of you; and when the good spirit is the least agitated, the evil one strives for the entire mastery, and sets the good spirit to fluttering, just ready to be gone, because it has so slight a foothold. But

you have been so for a long time, and you may yet live many years. These men who are with me are clothed with the authority of the Priesthood, and through their administration you might receive a blessing; and even should you not be healed, do you not wish to know something about your Savior before you meet him? Furthermore, if you refuse to receive my brethren into your house, I shall leave it myself."

It was finally concluded that a sumptuous dinner should be prepared, and that the brethren should all be invited. While they tarried with her, they administered to her twice by the laying on of hands in the name of the Lord. They stopped with her during the day, and in the evening left for Pontiac. When she learned that they were not expected back again, she seemed greatly distressed, because she had not urged them to stay and preach.

The next morning, I and my niece set out for Pontiac, in the first stage, to visit Sister Mack, my brother's widow, and her daughter, Mrs. Whitmore. Here we were treated with great attention and respect by Mr. Whitmore and his family. The subject of religion was introduced immediately after our arrival, and continued the theme of conversation until near tea-time, when Sister Mack arose, saying, "Sister Lucy, you must excuse me, for I find my nerves are so agitated I cannot bear conversation any longer; the subject is so entirely new, it confuses my mind." I requested her to stop a moment. I then repeated to her the same that I had done two days previous to Lovisa, adding, "Suppose a company of fashionable people were to come in and begin to talk about balls, parties, and the latest style of making dresses, do you think that would agitate you so?" She smiled at this, and said, "I do not know that it would, Sister Lucy; you know that those are more common things."

I then told her that I would excuse her, and that she might go where she pleased, concluding in my own mind never to mention the subject to her again, unless it should be by her own request. That night we slept in the same room. When I was about retiring to rest, she observed, "Do not let my presence prevent you from attending to any duty which you have practiced at home." And soon afterwards she again remarked, "The house is now still, and I would be glad to hear you talk, if you are not too much fatigued."

I told her I would have no objections, provided the subject of religion would not make her nervous; and, as she did not think it would, we commenced conversation, the result of which was, she was convinced of the truth of the gospel.

In a few days subsequent to this, we all set out to visit Mrs. Stanly, who was also my brother's daughter. Here Mr. Whitmore gave me an introduction to one Mr. Ruggles, the pastor of the Presbyterian church to which this Mr. Whitmore belonged.

"And you," said Mr. Ruggles, upon shaking hands with me, "are the mother of that poor, foolish, silly boy, Joe Smith, who pretended to translate the Book of Mormon."

I looked him steadily in the face, and replied, "I am, sir, the mother of Joseph Smith; but why do you apply to him such epithets as those?"

"Because," said his reverence, "that he should imagine he was going to break down all other churches with that simple 'Mormon' book."

"Did you ever read that book?" I inquired.

"No," said he, "it is beneath my notice."

"But," rejoined I, "the Scriptures say, 'prove all things;' and, now sir, let me tell you boldly, that that book contains the everlasting gospel, and it was written for the salvation of your soul, by the gift and power of the Holy Ghost."

"Pooh," said the minister, "nonsense—I am not afraid of any member of my church being led astray by such stuff; they have too much intelligence."

"Now, Mr. Ruggles," said I, and I spoke with emphasis, for the Spirit of God was upon me, "mark my words—as true as God lives, before three years we will have more than one-third of your church; and, sir, whether you believe it or not, we will take the very deacon too."

This produced a hearty laugh at the expense of the minister.

Not to be tedious, I will say that I remained in this section of country about four weeks, during which time I labored incessantly for the truth's sake, and succeeded in gaining the hearts of many, among whom were David Dort and his wife. Many desired me to use my influence to have an elder sent into that region of country, which I agreed to do. As I was about starting home, Mr. Cooper

observed that our ministers would have more influence if they dressed in broadcloth.

When I returned, I made known to Joseph the situation of things where I had been, so he despatched Brother Jared Carter to that country. And in order that he might not lack influence, he was dressed in a suit of superfine broadcloth. He went immediately into the midst of Mr. Ruggles' church, and, in a short time, brought away seventy of his best members, among whom was the deacon, just as I told the minister. This deacon was Brother Samuel Bent, who now presides over the High Council.

In less than a month after my arrival, Samuel returned home from Missouri, and remained until the succeeding October, at which time a revelation was given, commanding him and Wm. McLellin to go to the town of Hiram, which was about thirty miles distant. Samuel commenced making preparations, but before he was ready to start he heard a voice in the night, which said, "Samuel, arise immediately, and go forth on the mission which thou wast commanded to take to Hiram." He arose from his bed and took what clothing he had in readiness, and set off without further delay.

On arriving at the above-mentioned place, he found Wm. E. McLellin there according to previous appointment. Here they commenced preaching together, and after laboring a while in this town, they went from place to place, bearing testimony of the truth in whatever city, town, or village they entered, until the twenty-seventh of December, at which time they arrived at Kirtland. Samuel was not long permitted to remain at home in quiet; on the first of January he was sent, with Orson Hyde, on a mission into the eastern country. They went and preached from city to city, until they were called home to receive the ordinance of the washing of feet.

THE TWO WREATHS.

A TALE FOR BOTH ANCIENT AND MODERN TIMES.

BY J. H. WARD.

It was a gala day in Jerusalem. Its crowded streets, the variegated dresses of the jostling populace, the merry jests of the motley crowd in which were represented many nationalities; the Tyrian, the Egyptian and the Jew—all seemed to indicate that an extraordinary festival was at hand.

Reports of the wisdom of King Solomon, like the fragrance of the musk, had been insensibly wafted to every part of the civilized world. The story of his wealth and power had spread to many lands; and today above all others was a time of rejoicing in the capital, for the Queen of Sheba, attracted by the reputation of the king and his magnificent city, had come from her far off country to pay the mighty monarch a visit, and at the head of a royal retinue had actually entered the gates of Jerusalem, and was rapidly nearing the royal palace.

The news of the queen's arrival, and the accounts that had already come of her wondrous beauty, had put the populace in a fever of excitement. No wonder the youthful members of the community gathered close to the wheels of the queen's chariot, who good-naturedly caused fruits and flowers to be scattered among them. At length she reached the gates of the palace, and amidst the clashing of cymbals, the queen stepped from her chariot and made her way toward the palace of Solomon, who, seated upon his throne and surrounded by his courtiers, awaited her arrival. As the queen

entered, the king arose and the courtiers bowed their heads. The air was fragrant from the flowers in the adjoining garden.

The queen now lifts her veil, and her features glow with intelligence and resolution. Stepping back a few paces, she thus addressed Solomon: "Great King, the story of thy wisdom and thy goodness are heralded far and wide. The waves that wash the shores of Palestine have borne to distant lands tokens of thy splendor. The winds that blow amid the cedars of Lebanon waft the story of thy deeds from nation to nation."

Solomon, entranced, listened to the honeyed flattery of the queen, while a blush suffused his royal cheek.

The queen paused, and, beckoning to an attendant to advance, she took from his hand two wreaths which she held before the gaze of the now deeply interested king and his courtiers.

"Wherefore all this ceremony? What is the meaning of all this play?" asked Solomon.

"Great King!" calmly replied the queen, "I have come to test your wisdom. Tell me which is the natural, and which the artificial wreath?"

There she stood with the two wreaths; the one the product of nature, the other the highest effort of imitative art; and at the distance she stood from the king, it was impossible to distinguish one from the other.

Solomon, too sagacious to venture a guess, remained silent. He seemed annoyed at the idea of being outwitted by a woman, and in such a trivial manner. He, the son of a royal bard; he, who had written whole poems on the productions of nature, from the cedar that grew on Lebanon to the hyssop that clung to the wall; he whose reputation had gone to far off lands, now to find himself outwitted and confused by a few bits of painted paper! It was too much for his vanity. His courtiers, overwhelmed at the hesitation of the monarch, and fearing that his reputation for wisdom would be lost forever, looked the picture of astonishment.

"Our queen has outwitted Solomon!" exclaimed her courtiers proudly; and the murmur of their voices seemed to awaken Solomon from his lethargy. He looked up and saw a number of bees humming around the flowers near his window. His eyes followed

their motions, and now he perceived that some of them, attracted by the perfume within the palace, were trying to enter through the window screen.

"Let the window screen be opened!" exclaimed the monarch. It was done; and the bees came in, humming and flying above the heads of the crowd, and, without any hesitancy, alighted upon the wreath of natural flowers in the hand of the queen. Not one flew to the other wreath.

"As the bee," replied Solomon, "never rests on painted flowers, but draws its sweetness from natural ones alone, so should man be captivated by that beauty in woman which is natural, and never allured by qualities which are assumed only to fascinate and betray."

"THOSE FRAGMENTS OF TRUTH."

*Lines suggested on reading Roberts' "New Witness for God"—
(See page 125, last line.)*

BY A. P. WELCHMAN, GROVER, UTAH CO., WYOMING.

Beautiful dome of stars! All bright, but yet uncertain, is the way
The traveler wends, with weary flight, beneath each distant flick'ring
ray.

When earthward beams the moon doth shed, we love its soft, and sil-
v'ry light;

Still, hazardous our path we tread, illusive shadows cheat the sight.

But, when yon glorious orb of day disperses gloom, both far and near,
No danger then that we shall stray, we stumble not, we banish fear.

So, when the Israelites of old, the Carnal Law alone their guide,
Essay'd to reach the Heavenly fold, full oft their steps would stray
aside.

And, so the *borrowed* "Christian" light, which guides the struggling sects
today,

Though cheering to the pilgrim's sight, can scarce illumine "The Narrow
Way."

But when the gospel's purer ray, like search-light, blazes far ahead,
All shadows flee, clear is the way, disaster we no longer dread!

THE CASTLE BUILDER.

BY NEPHI ANDERSON, AUTHOR OF "ADDED UPON," "MARCUS KING MORMON," ETC.

PART TWO.

V.

AN INTRUDER AND HIS DOCTRINE.

Harald Einersen traveled much in the interest of the West Akerby Club and its extending branches. One day, in the latter part of May, found him in the small fishing village of Aanes, a few miles up the coast from Akerby. He was spending the evening at the house of a friend, and, as the principal men of the village had been invited in, there was a room-full of company. A good-natured crowd it was, too, though the parish priest and the schoolmaster were both there to bring the gravity of their positions to bear on the general conduct.

Politics had been discussed in a general way. The business outlook had been reviewed, some gossip had been indulged in, and the conversation was lagging. Out of respect to Mr. Einersen's well-known temperance principles, the punch bowl was absent, and coffee and chocolate were served. Pastor Brun had not yet contributed his share to the intellectual feast which was supposed to be taking place, so he was called upon to say something.

"Well, I was just thinking," he began, as he slowly sipped the hot chocolate and munched the wheaten cakes—"I was just thinking of the preponderance of evidence in favor of the early Christians."

There was a pause. No one seemed to understand such a profound remark.

The pastor chuckled. "I'll have to explain myself, I see," he continued. "I was thinking that we latter-day Christians are blessed, yes, greatly blessed; but think of living in the time of the beloved Lord and Master, of having the blessed privilege of beholding his face and hearing his voice. Ah, what one could afford to suffer for that blessing! What do you think, Mr. Schoolmaster?"

As the teacher was thus appealed to, he had to continue the conversation along the same lines, which, in truth, he was not loath to do, for the schoolmaster was one who had "gotten religion" and was "saved."

"Yes, dear pastor, I have often thought the same. What if we could have helped an apostle or succored a persecuted saint. There was Paul, at Jerusalem, or at Cæsaréa, for instance."

But the ship-captain present did not like such talk, and he managed to turn the conversation into another direction. Then, when the host was in the middle of a story, the door bell rang. He stopped, called for the girl, and sent her to the door, telling her to show the gentleman right in—it was no doubt friend Anders who had said he could not come until late. There was some talk at the door, and then the girl came back, saying that it was a stranger who desired lodging for the night.

"Tell him this is not a lodging house," said the host, quite loudly.

"Friend, I am surprised," said the priest. "Where shall the man go to find such a place in Aanes? Reconsider."

"Tell the man to come in, then."

A young man, carrying a grip and an umbrella, entered the room, hat in hand.

"Good evening, all," he said as he looked around the room.

"Good evening, sir," said the host, advancing towards him.

"What can I do for you?"

The stranger placed his grip on the floor, and his hat on a chair. He looked tired and travel-stained. His shoes and clothing were not free from the wet soil of the country road.

"I am a minister of the gospel of Jesus Christ," he said. His words came slowly, and with a foreign accent. "I have been traveling through this part of the land preaching, and arrived at Aanes this evening. I am looking for a place to stop over night.

I have asked at quite a number of places, this evening, but, so far, I have been refused. I have money to pay for my lodging."

The company remained quiet. There was something strange about the proceedings. Pastor Brun advanced.

"You are a minister of the gospel, you say, and yet can get no entertainment. That is strange! What society are you representing, my friend?"

"I am representing the Church of Jesus Christ of Latter-day Saints, commonly known by the name of 'Mormon.'"

The stillness in the room was broken by hurried whispers, and subdued acclamations of, "A 'Mormon!' a 'Mormon!'" The stranger stood erect and still. He did not attempt to sit down, and he was not invited to.

"Now I understand," exclaimed the pastor, why people will not let you into their houses. So we are to be plagued with that basest of all delusions, are we? Not if I can help it, my friend. Take my advice, get out of the country. Go home to Utah, from whence, I suppose, you came. We do not want any of your 'Mormonism.' We do not want any of your impositions." Turning to the host, the pastor continued, "I would advise you to follow the good example of your neighbors, by refusing to entertain this man, for harboring him will bring down on your head the displeasure of God."

"Yes; I don't see how we can keep you, sir. There is another house some distance further on and—"

But the "Mormon" had taken up his hat and grip, and was moving towards the door. As he passed through the door-way into the hall, he looked Harald Einersen, who was standing near by, straight in the face. Something in his eyes pierced Harald to the soul. What it was, Harald could not tell, but the whole man reminded him of one whom he had loved, and had buried up in Nordland.

When the man was out of sight, the company heaved a united sigh of relief. It had surely been a narrow escape. The school-master soon found his tongue, however, and began telling some wonderfully strange and horrible stories about the "Mormons," their beliefs and practices. The company listened with eager ears.

Ten minutes later, Harald went into the hall, took his hat

from the hook, and stepped out at the front door. There were no gas lamps in the one street of Aanes, and the night was dark. The sky was filling with clouds. The wind howled dismally around the gables of the house. He hurried up the street. That would very likely be the direction the stranger had taken, though it was an hour's walk to the next house. He hurried on; the hill was on one side; the still forest, on the other. Every moment or two, he paused to listen; but he heard nothing save the wind in the trees. The clouds came from the sea, thick and black, and now a few drops of rain fell.

Harald stopped. What a fool he was, chasing this stranger! What was he to him? He was but a preacher, anyway, no doubt like all other preachers. Let him go his way.

A flash of lightning tore across the sky; and, in an instant, another lighted up the road in front of him. A few rods ahead, a high, stone wall extended down the hill to the road. By the side of this wall, Harald saw the man, sitting. His hat was off, and his grip was on the ground. Then came the crash of thunder. Harald advanced slowly. Another flash came, and by its light he saw the man kneeling on the grass by the wall. He was praying.

Harald stopped again, but could hear nothing save the noise made by the approaching storm; however, there the man was—he saw him again—there he was, out in the night, alone, an outcast, praying to God. He stepped out of the road, and stood leaning against a tree, deciding that he would not go farther to intrude upon the man. In a few minutes, he heard the stranger's footsteps coming down into the road again, and then, Harald shouted to him. They met in the road.

"You are the 'Mormon,' are you?" inquired Harald.

"Yes, sir."

"Then, come back with me. I will find a place for you."

"Thank you, sir, for your kindness."

They could not converse much. The storm came on. The stranger raised his umbrella, and Harald took shelter under it, walking in step with his companion. Harald took him to his own lodgings, and asked the lady of the house to make him comfortable for the night. If she had no spare room, she should make a bed in his own room, and give him some supper.

"Good night, sir," said Harald, "I shall see you again in the morning."

"Good night, and God bless you."

Harald hurried back to his company. They met next morning at the breakfast table. Harald led the conversation to political conditions in America, and the landlady knew not the professional nature of her guest. Religion was not mentioned, and the "Mormon" had no inclination to broach the subject.

"I am to remain here until this afternoon," said Harald to his guest, after breakfast. "If you could spare the time, I should like to speak further with you."

"To talk to people is my whole business," replied the young preacher, "and I am only pleased to speak when I can get a hearing."

"Come into my room, then—no, I'll settle for the entertainment." He led the way into his room.

"I'll have to ask for your name. It will hardly do to call you Mr. Mormon. Some one might hear it and be shocked."

"My name is Olsen."

"That's common enough not to frighten anybody."

"True; not long ago I was looking over the directory in Christiania, and there are only about five thousand of us in that city, alone."

"Not all 'Mormons,' though!"

"Well—no."

"You'll excuse my light-mindedness, I'm sure; but you remind me so much of an old friend of mine whom I held very dear, but who is now dead. My name is Einersen; not quite as common as yours, but still the same sen. There are a lot of us. Were you born here?"

"No; I was born in America. You may, perhaps, hear that by my poor language; although my parents are Norwegians, I have spoken English all my life, until a year ago. My Norwegian is practically only one year old."

"You speak it exceedingly well then—but hear—now answer me, what must I do to be saved?"

They drew their chairs up to the table. The "Mormon" took from his grip a Bible and opened it. Harald watched him closely. The preacher did not at once say, "Believe on the Lord Jesus Christ,

and thou shalt be saved." In fact, this preacher did not look like a preacher, at all. He did not have the clerical air, as Harald defined it.

"Have you a Bible?" asked the missionary.

"Not with me—but look here, I see you are going to prove your points from the Bible. You are going to tell me how to be saved by reading from the Bible, exactly as all other preachers do. Is it not possible to be saved without that book? I can think of a time when the Bible was not in existence. How were men saved then?"

Mr. Olsen closed the book on the table in front of him, and pushed it aside.

"Yes," he said, "I can tell you of the plan of salvation without the Bible, because this plan existed before that book was written. The gospel plan exists independently of any book. If it were not so, our salvation would depend upon the dead forms of a printed page; but, of course, I thought I would have to prove every statement I may make from these scriptures; and, in fact, they are very useful in establishing the truth of what we teach."

"Don't misunderstand me," said the other, "I believe in the Bible."

"And you believe in Christ?"

"Certainly."

"Very well, then, that is the central idea, the foundation. Upon it, I think, we can build our structure."

Harald enjoyed the ring of the last sentence. Here, at last, might be some tangible thing to do.

"Christ, then, is the starting point, for by him were all things created. * * * All things were created by him and for him; and he is before all things, and by him all things consist—you will excuse me, if I sometimes use the words of the scriptures to express the thought. In him all fulness dwells. He has 'made peace through the blood of the cross,' and has reconciled 'all things unto himself.' That is the reason that Christ is back of it all. Now, sin and evil are in the world, and it is a continual struggle on our part to keep from getting under their dominion. Why sin is in the world, we can not now discuss, at length—enough that it is, and is in direct conflict with righteousness, the same as

darkness is in opposition to light, bitter to sweet, sorrow to joy. All things seem to be double. Our contentions are with sin. We have nothing else in this world to worry over or to combat. Sin appears in manifold forms, and comes in countless ways. Sin is the real enemy—the enemy of our souls. Working out our salvation consists in fighting this enemy. To be saved is to overcome sin, in all its ramifications, and to place it under our feet, triumphantly, gloriously. Within and of ourselves, this is impossible. Our mortality is too weak. We need divine aid, and we have it in the Lord Jesus Christ. He came from the realms of perfection, with more than mortal power within himself. He came to our rescue, glory be to his name for it. He came willingly, gladly, because of his great love for us. Sin came into the world through the transgression of the first man. ‘The wages of sin is death.’ Christ took upon himself the sins of the world. He paid the penalty imposed by the Eternal Adjudicator of Justice. He died on the cross, that he might draw all men to him. He broke the bands of death and opened the grave for all men. We are saved from the effects of Adam’s transgression. ‘As in Adam all die, even so in Christ shall all be made alive.’ Christ, then, ‘bought us with a price.’ We are not our own. We are the Master’s. We are free from any original sin. That came through no fault of ours. The blood of Christ washed it unconditionally from the soul of every living creature. But while we are in the world, we are liable to sin, personally, knowingly. We have our agency. We may choose. The good is on one side, the evil is on the other. The right of choice is fundamental. We often choose the evil, and sin. Did Christ pay for these personal sins also? Yes; but the effects of his atonement come to us only upon conditions. Here is where *we* come in. Here is where we must act. Herein, again, is shown the eternal law of compensation.”

At this point in the speech, there came a knock at the door. The housewife wished to tidy up the room, but Harald asked her to defer it until later. When she had withdrawn, he turned again to his companion and said, “Go on, please.”

“As I said, Christ has bought us, and we are his. He then, certainly, has the right to say what we must do to get the full benefit of his atonement. This he has done, and we have a record

of it here in the scriptures. It is called the gospel plan of salvation. The first principles and ordinances of this plan are: first, faith in the Lord Jesus Christ; second, repentance; third, baptism by immersion for the remission of sins; fourth, laying on of hands for the gift of the Holy Ghost. Now, you will excuse me, if I use the Bible," he said as he again opened the book, "I wish to support my argument with apostolic evidence. I think these examples will also make my points clearer. You remember at the time Christ ascended into heaven, he told his apostles to tarry at Jerusalem that they might be endowed with power from on high. It seems that a divine authority was necessary to carry on the work of preaching the gospel, and initiating those who believed into the fold of Christ. You will remember also that when this power came to the apostles, on that memorable day of Pentecost, they spoke with other tongues, and Peter, the chief of the apostles, arose and addressed the large assembly present. He told them of Christ, and proved from the scriptures that he was the one spoken of by the prophets of old, even he whom they had taken and put to death. Peter told them of his resurrection and of his ascension to heaven. 'And now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?' They asked the same question, Mr. Einersen, that you asked me, a few minutes ago, the same question that has been asked by thousands of honest souls. Hear Peter's reply: 'Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.' There it is, plain and simple. Not a word did Peter say about faith. Why? They already had faith, or they never would have cried, 'What shall we do?' Peter, seeing this, told them what should naturally follow, namely, repentance; and then came baptism in water for the remission of their sins; and then the promise was that they should receive the gift of the Holy Ghost. We are not told in that passage how baptism was performed, neither how the Holy Ghost was imparted, but we have numerous other instances which prove conclusively that baptism was performed by a burial in the water, to typify a new birth, and that it was given only to those who were old enough to sin, to have faith, and to repent of those sins. The Holy Ghost

was given by the laying on of the hands of the apostles, as witnessed in the case of the baptized Samaritans receiving this ordinance under the hands of Peter and John."

The young man paused. The two looked at each other earnestly. Harald sat as one in a spell. It was all so new and strange, yet it seemed as if he had known it, at some time in the distant past.

"Have you no questions to ask?"

Harald aroused himself. Yes; he had a goodly number, and he proceeded to ask them. The "Mormon" turned the leaves of the Bible, and answered most of them by reading and commenting on scripture passages.

"This plan of salvation, as you call it," said Harald, "is based on Christ and his teaching. Is this the only plan, and must it apply to all who have lived and will live on the earth?"

"There is but one name, one plan under heaven given to man for his salvation."

"Then, what becomes of those who have died without a knowledge of this name or plan? Is there no hope for them?"

"Christ is 'Lord both of the dead and living.' He died for the sins of *all* men, past, present, or future. The redemption could mean nothing less. An infinite plan could not be so unjust, so imperfect as to fail in saving nine-tenths of the human race."

"But, but, you said—"

"Wait, I understand you. God's arm is not shortened. Christ said to his apostles: 'Verily, verily, I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live;' and the apostle Peter plainly tells us that Christ, when put to death, went and preached to the spirits in prison. Without quoting so much of the Bible, the fact of the matter is, my friend, that the gospel of Christ will be preached to every son and daughter of Adam, either in this life or the life to come, and they will be given an opportunity to either receive it, or reject it, before they are judged in the matter. That is fair, isn't it? That is in accordance with the justice of God, is it not?"

"Does 'Mormonism' teach that?" asked Harald.

"The gospel of Jesus Christ teaches that," replied the mis-

sionary; "some people call it 'Mormonism,' but I like to call a thing by its proper name."

VI.

THE STRUGGLE TO DECIDE.

This was only the beginning. Harald Einersen seemed to forget all else except the young "Mormon" elder and his doctrines. He took him to Akerby, and gave him lodgings at Mrs. Jacobsen's, that they might be together. For a few days, at least, the interests of the West Akerby Club were neglected. The first thing in the morning, they talked. They went out over the hills back of the town, discussing as they walked. They rowed in the harbor, conversing as they rowed. The days were now warm and long, but the two men sat up half the night talking, talking. Harald's weather-stained Bible had never been in use so much before. It was not his nature to go into anything half-heartedly; so he probed and argued, and questioned. What appealed to him most forcibly was the new light that was thrown on old themes. Why couldn't he have thought of these things? They were simple enough. Then, again, the "Mormon" did not try to escape from reason, rather, he tested all his doctrines by it, as well as by the scriptures. The question of salvation for the dead was met in a clear, sensible manner. Were the Vikings of old to be punished for the non-observance of a law not given to them? Justice answered, no. Were the Grecian, the Roman, the Chinese philosophers doomed to an everlasting hell? Justice and reason, yea, the gospel of Jesus Christ, answered, no. The explanations given by the "Mormon" to these questions which had vexed him so were indeed satisfying.

"Last evening you were speaking of an apostasy," said Harald. "That is hardly clear to me; besides, if we admit of such a thing, the consequences are so far-reaching and disastrous." The two were seated on a hill-top overlooking Akerby.

"Well," answered the elder, "facts are facts, even if they are unpleasant. The fact that the whole of the so-called Christian world today is divided and sub-divided, each sect striving against the other, is conclusive proof that the pure principles of Christian-

ity are scarce in the earth. Christ gave a key by which all men may test the Christianity of the world. He said: 'By this shall all men know that ye are my disciples, if ye have love one to another.' Apply that test to the nations. Are the Danes Christians, followers of Christ? Are the Germans Christians, disciples of Christ? If so, they love each other; yes, even with that love with which Christ loved them. But these two nations, adherents even to the same division of Christianity, go to war and slay each other. Do the English love the French? Do the French love the English? Both are Christian nations. Over in our country, the great America, we recently had a war. Methodists marched against Methodists, and slew each other by the thousands. Baptists marshaled in arms against their fellow Baptists, and bathed their swords in each other's blood. Yet, they were all Christians, disciples of the same Christ, who had said that if they were his they would be one, they would love one another, even to the laying down of their lives. Imagine for a moment members of the church of Christ taking up arms one against another! Christ is not divided. Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand."

Harald thought of the secret plots which even then were being talked about in the meetings of the West Akerby Club, but he said nothing.

"These evident truths are enough for me; still we have much historical evidence to prove the apostasy. The scriptures tell of a time of great wickedness, when men would be ever learning and never able to come to a knowledge of the truth. Then the history of the great Roman church, and the Reformation, proves much. Luther said the Roman church had become corrupt. The pope said Luther and all his followers were apostates, and cut them from the church. Luther never claimed any renewal of divine authority from the fountain head in heaven. The fact of the matter is that Luther did not reform the church as regards doctrine, because he taught some doctrines just as erroneous as those taught and practiced by the Catholic church. What Luther did, was to break the chains of despotism which the popes had bound around the people, and for this he should have the honor due him. Now, coming nearer home, how was Christianity introduced into Norway? You

have read history, how Olaf Tryggesson Christianized his kingdom by killing, maiming or driving from the country all who would not be baptized. Do you think for a moment that what Olaf brought to Norway was the pure doctrine of the Master? No; of course not. Then again, what about the Reformation? That was little better than the first introduction. The Catholic bishops were forcibly ejected, and their property seized. The spirit shown by the Lutheran reformers was scarcely Christlike."

"Well, I have thought as much, myself," said Harald.

"Then, again, another phase of this divine authority will strike you as inconsistent. Who is the head of the church in Norway?"

"The king."

"And how did the king obtain a power which is divine?"

"Well, I suppose the constitution gives him that power."

"And who made the constitution?"

"Representatives of the Norwegian people."

"Yes; there we have it. The people, many of whom are not even believers in God, give Godly authority! No; the stream is flowing up hill. Then, again, see how kings become converted. When the present king's grandfather, Marshall Bernadotte, was chosen crown prince to the Swedish throne, it was on the condition that before entering Swedish territory, he should embrace the Lutheran religion. This, you will remember, he readily did, for when he landed at Elsinor, he made solemn professions of the protestant faith before the archbishop of Upsala and the bishop of Lund. This conversion may have been sincere. I don't know; but it doesn't sound like the conversion we read about in the day of the first apostles."

"Well, but all this leaves us without a roof over our heads. What use is it all then?"

"My friend," said Elder Olsen, "we never demolish a man's house until we have a better one to give him. Listen to this reading: 'And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.' I bear testimony

to you that the angel here spoken of has come, and has delivered that same pure, everlasting gospel again to the earth, with divine authority to preach it, and to administer its saving ordinances to all mankind."

"You mean the angel visits, and the revelations given to Joseph Smith?"

"Yes."

"It can't be true."

Harald said this more to himself than as a contradiction. He sat and looked out on the harbor, and then out beyond to the sea. What was all this coming to, anyway? What did it all purport? He must get away from this "Mormon." Here was another and a terrible disturber of the peace of life.

"I know what prejudice you must naturally have against such a belief," continued the elder. "All your religious teachers hold that God has had his say, and has ceased to speak. In fact, they have sealed the mouth of God. If he has a message to give to man, be it ever so important, it could not be received. I prefer believing that God can and will reveal his will to his children, just as well now as formerly."

"Well, now I must go," said Harald, somewhat impatiently. They went down the hill, silently. Harald avoided the town. When they arrived at their lodgings, Harald explained that he must visit some towns around the coast. They would doubtless meet again, some day, but now he had no more time to talk.

"There, thank goodness, I am rid of him," said Harald, quite aloud after the elder's departure. People were beginning to talk again, and the business of the club was being neglected. It was all nonsense any way. What business had he to thus bother with religion when his country needed his whole attention. He would put the whole "Mormon" mess out of his head.

Easier said than done. Harald did not leave Akerby that day, nor the next. For two nights, he lay awake listening to the tick of his tall clock on the wall, until past midnight. Questions crowded themselves in and out of his bewildered mind. He could not get rid of that which he had heard; but, rather, that which he had, called for more. On the third day, he hunted up Mr. Olsen,

who had left the town, but he traced him to a nearby village, and then followed after him.

"I must talk more with you," Harald explained. "Why did you go?"

The elder looked him in the face and smiled. Harald understood. The man seemed to know his thoughts.

"Forgive me," said Harald, "I sent you away—but, tell me, is all this true?" He said it as a child, groping for light. The young elder took him by the arm, and his heart went out to him. How could Harald know of the secret prayers that this man had breathed for him?

"My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself? That is all I can say. I have borne my testimony to you. I have preached to you the gospel of Jesus Christ. I can do no more. I can not convince any man of its truth. That power belongs to God only."

"But this word 'Mormon,' and this man Joseph Smith. They make me nearly shudder. What you have said about the doctrine is beautiful, but—"

"My friend, a bitter fountain does not bring forth sweet water. You must remember, to be evil-spoken of is an heritage of the saints. This thing is not my doing. As I explained to you, I get no pay or worldly honor; but God has put it upon us who have received of this gracious light to impart it to our neighbor. I come 'not to do mine own will.' I would have a much easier task and more pleasant time at home with my wife and baby."

Harald took the "Mormon" once more back to Akerby. Once more, they roamed the hills, and sailed on the water, talking, talking. Harald could never become quite satisfied. He read the tracts and books which the elder gave him, but they did not satisfy him like the word of mouth. Then, there was something about the young missionary that drew Harald to him, something so simple, humble, yet natural—something so different from other preachers he had known.

Harald lived those days as in a dream. The weather was unusually fair, and much of the time the two men spent out of

doors. The arousing of the world from its long, cold sleep in the dark was but a type of his own awakening; and the beauties that daily sprang into view in the physical world, had their counterpart in the loveliness which unfolded to his eager soul.

With all his studying, Harald Einersen had never really delved into the basic study divided into three great headings: first, where did I come from? second, what is the object of this life? third, where do I go when I leave this world? Perhaps the reason for his ignorance of this science of all sciences was the scarcity of text books, and the absence of teachers, and now, this young teacher had come to him with a broken speech and a simple way, and had taught him some of the first principles of this great science.

The "Mormon" missionary remained in and around Akerby for some weeks. Harald gave him the names and addresses of a number of his friends, and asked the elder to call upon them. This was gladly done; but the reports which he brought to Harald were discouraging. None of them could see any good in "Mormonism," as they persisted in calling his doctrine. Some were very indifferent, and others again insulted him openly. Harald was grieved at this, but the elder simply smiled as he told how one of Harald's best friends had opened the door and told him to get out in a hurry, if he did not wish to be helped.

"Did he actually do that?" enquired Harald. "How did you feel?"

"Oh, I simply walked out, and did not think much about it. Such things discouraged me terribly at first—came in conflict with my Americanism, you know—but now, I have become accustomed to it, and do not mind it much."

"It must be hard—but I am surprised at him."

Elder Olsen left Akerby to attend some kind of conference at Bergen, and Harald went back to the duties of the West Akerby club. Some of his friends acted strangely towards him, he thought, but he paid no attention to it. Of course, his intimate association with the "Mormon" had become somewhat known, and had created some talk; but he tried not to care. Though he tried not to care, he did care. His friends were dear to him. Their society was all he had in the social world. But above all, his political ambitions de-

pendent wholly on the good will of his friends. If he lost that, he himself was lost, and with him, his nicely laid plans.

But then, if all this which the "Mormon" had told him be true, what then? What then of friends, and well laid plans? Perhaps God had sent this man to him as an answer to his yearnings for light. If God had sent him, how could he resist? If "Mormonism" was the truth, how could he consistently withstand it! Truth is all powerful and can not be overcome. No one can successfully fight against truth.

But oh, it must not be true. It can not be true. He must reject it. His plans were too well matured to be overturned now. His country needed his aid. He could not desert his friends who placed the utmost confidence in him. They had promised to elect him to the *Storting*, and from that body, he could make his influence felt.

Then Harald tried to convince himself that he could go on with his plans, do it all, and still accept this new truth, if it proved to be such; but he could not deceive himself. He knew that if it came to an issue, his surroundings would compel him, he would have to choose—and that thought, as it came forcibly to him, made him sweat at every pore. The supreme struggle was at hand. He felt it coming, and tried to ward it off, but on it came, relentlessly on. His efforts were the puny exertions of a child. He tried to set his heart against this disturber of his peace, but his heart rebelled. He tried to close his eyes against the new outlook; but, time and again, his soul hungered for a sight of the new regions of beauty. The new force was already shaking to its foundation his latest and grandest castle.

Then arose another champion against the still, small voice—deep within his bosom—a voice which had to contend with so many foes already. This warrior was bold, and strong, and might turn the tide of battle. Harald thought he could hear his voice saying: "You fool, to thus throw your life away! Here you have patiently worked your way up from poverty and ignorance to a high level; and through it all, Thora Bernhard has been true to you. She has had faith in you, that you would overcome the differences between you, that you would place yourself on her level. She has been your star of hope through all your struggles—and the north

star is still in the heavens. And now, when you have attained to this, you would deliberately lower yourself again; or, if not that, fix a gulf between yourself and her that it will be impossible to span! Now, which will you choose? Contempt, degradation in the eyes of your friends, the loss of honor and respect, living all your life in common poverty; or the respect of your countrymen, a seat in the *Storting*, perhaps something higher, and, with it all, the love of Thora?

And Harald Einersen bowed his face in his hands and groaned, "O God, I don't know!"

He was on a sea; the night was dark; the thick fog hung low; not a star could be seen; the wind blew hither and thither; no pilot was on board; his ship was drifting, he knew not where; any moment, she might strike a hidden rock and go down—father was getting old; he was losing his strength, and could not swing his ax as formerly; his brothers were men; Hulda was a beautiful maiden; there were other children—and Harald was adrift, knowing not where his harbor would be.

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

It was the still, small voice that spoke, and Harald could not answer it.

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

The elder had quoted these words to him many times. They had not touched his heart until now. The advice had been given with perfect assurance. No other preacher had ever told him to prove his doctrine by asking God. Here, then, was a glimmer of hope. He would try it; put it to the test. Why had he not thought of it before! He had depended on his own strength and wisdom. He now saw that they were pitifully lacking. Yes, he would ask God for wisdom, and leave the matter in his hands.

SPEAKERS' CONTEST.

"SACRIFICE," THE ORATION THAT WON THE SILVER CUP.

[The third annual Speakers' Contest of the Salt Lake Stake, Y. M. M. I. A. was a feature of this season's conference of the young people, and was held in the Assembly Hall, on Saturday evening, May 31, 1902. President Joseph F. Smith presided, and Superintendent Richard R. Lyman made the presentation speech. There were four contestants: Brigham Clegg, who spoke on "Sacrifice;" W. A. Howard, "The Reign of Law;" Carl A. Badger, "Faith and Works;" and Mark C. Brown, "Liberty and Gospel Light." The silver cup was awarded to the first named; and the second prize, four bound volumes of the ERA, to the second. The judges on thought and composition were: Edward H. Anderson, Henry W. Naisbitt and David McKenzie; on delivery: J. T. Kingsbury, John Henry Smith and B. H. Roberts.

Brigham Clegg, the prize-winner, son of Henry and Ann Clegg, was born in Heber City, Utah, December 28, 1876, is a returned missionary, and a student of the Latter-day Saints' University.—EDITORS.]

SACRIFICE.

BY BRIGHAM CLEGG.

"Gather my saints together unto me; those that have made a covenant with me by sacrifice." What is this sacrifice of which the Psalmist sings? Is it the struggles of life which secure gold, power and false pride? Is it the shedding of the blood of beasts, or the burning of incense upon an altar? Is it the loss of life on the battlefield? Nay; the sacrifice which demands our love, our courage, and our hearts' devotion, is more than all these. It is

the shedding of repentant tears for evil deeds, and the burning of a love for God on the altar of our hearts. It is the dedication of our hand and heart to God's service. It is the history of the righteous toil and suffering of our fathers, the love and devotion of our mothers. It means past renown, present greatness, and future glory. This Godly sacrifice is born of love and courage. It requires the perfect will which terrors cannot shake. It springs from an invincible determination which enables one to die, if need be, in performing the duties of life.

To better know the meaning of sacrifice, let us go to those who understand it best. Let us ask the gray-haired veterans of the Church to tell of cruel mobbings in the East, the matchless march across the dreary prairies, and the struggles it required to make the "desert blossom as the rose." How sickness and starvation spread among their camps, and left the bones of thousands to bleach upon the sands. And how in all their bitter trials they sang, "All is well, all is well!"

Let us go, also, to those among us who left their native land and came to Zion for the gospel's sake. They will tell how their hearts ached, and the tears flowed down their cheeks, as they clasped for a last time the hands of loving friends, and bid adieu forever to their home of childhood days.

The conditions of life are ever changing, and the youth of Zion today may never be required to undergo the great sacrifice which bent the forms and wrinkled the brows of our fathers and mothers. Poverty and persecution were their trials; wealth and peace, ours. Theirs was largely a physical, ours must largely be a mental sacrifice. Mobs and outward foes threatened them. Our dangers come from within. The worship of self and gold, the lust for power, pleasure and fame, these are the enemies that threaten to undermine our faith and destroy our virtue. These are the traitors that creep into our fold, and sever the bands of love and union that unite us hand and heart. These enemies cross our path daily, and boldly meet us face to face. We must conquer them, or they will conquer us.

Where is the enemy, however great and powerful, that sacrifice cannot overcome? God commands us to conquer the enemies of life. He has placed in our hands a weapon with which we can

slay every foe. That weapon is the sword of sacrifice. And when men cast aside this magic sword, and depend upon their own weak selves, is it any wonder they fall by the wayside, pierced by bayonets of sin? Sacrifice braves every danger, for it is born of love—that perfect love, which casteth out all fear. It gave strength and courage to the ancient saints and enabled them to bravely face death for Duty's sake.

Let us visit the amphitheatre of Rome and gaze upon a scene of sacrifice. See the throngs of people gaily dressed, marching up the stairs of the great circular building. Eighty-five thousand persons are soon seated in the galleries. The bright sunlight of heaven is shining on the metallic filings and sparkling sands of the arena beneath. See that man, with slow and solemn tread, come marching to the center of the arena. His trembling wife is clinging to his side, and in the mother's arms a babe is smiling. The lions roar and ramp against the bars at the sight. Behold that priest, dressed in robes of scarlet and velvet. He has arisen to question those beneath. Listen to his words. "Deny that Jesus is the Christ, and you shall be free!" Every ear is strained to catch the reply. What are the thoughts that flash across the mind of him beneath? "He that is ashamed of, and denies, me, of him will I be ashamed when I go to my Father. Be thou faithful unto death." Then rings out from the arena words that thrill the hearts of all, and which angels stoop to hear: "We cannot deny that Jesus is the Christ, the Son of the living God."

The people hiss and jeer, the bands play; and see! the iron gates are being raised. Behold those terrible beasts, starved for days, come leaping to the center of the arena! The husband clasps his fainting wife and smiling babe, and kisses them good-by!

See the beasts tear the bleeding flesh. Listen to the moans of the mother, the screams of the innocent babe. Hear the howl of the lions, as they drink the warm blood! Because Christians are passing away, the crowds above are cheering. They are shouting their souls to hell, while the spirits of those faithful followers of the meek and lowly Jesus are ascending to God who gave them.

Nor need we confine ourselves to ancient history, for such scenes of sacrifice. This is well illustrated in the unwritten story

of two humble elders, traveling without purse or scrip, who were denied entertainment, and were obliged to sleep in the primeval forest, with grips for pillows and leaves for a bed. The thunder roared, lightning flashed, and rain poured down as only it can pour down in the South. One contracted a cold which turned to pneumonia. On their way to a city, to secure medical aid, they stopped at a tavern, and were given a bed in the garret. The sick elder lay in bed moaning, while his faithful friend watched over him by the candle's flickering light. The hours wore on. One, two, and three, came and went. At last the companion noticed a change for the worse. He saw a vacant stare, and a ghastly look, and knew what it meant. With agony, he shook the sick man and sobbed: "Elder Warren, you are dying. What word shall I send your wife, mother and children?" Softly, but sweetly, the answer came, "Tell them good-by. I am sorry I haven't two lives to give for the Gospel of our Master." He reached for his companion's hand, and in another moment he was dead.

Let the world sing the praises of the mighty Napoleon who marched in triumph over many battlefields, and left death and desolation in his footsteps. But let saints sing the praises of the humble sons of God who when duty calls them die for the sacred cause of truth. Their names may not be found in the world's book of heroes, but will be written in the Lamb's Book of Life.

And so, 'twas ever thus, the world has failed to honor the noblest forms of sacrifice. He who gains victories on the battlefield, by marching over the bleeding forms of his fellowman, is called a hero. Nations erect monuments to his memory. But the soldier of the cross, who lifts man up, and brings to his soul joy and salvation, often dies without a monument to mark his fall.

Seek not false glory. The greatest battles fought and victories won are not waged where cannons roar, but in the silent chambers of the human heart. "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city."

In the economy of the Great Creator, the blessings of heaven are bought only by sacrifice. If they were secured without effort, we might look upon them as worthless. The Lord desires his people to be tried. Trials give us strength, and prepare us for

God's coming. The mighty oak is not found in the hot-house, but high up on the bleak mountain, unprotected from the fierce blasts of winter, and the howling storms of summer. Storms give strength to the branches of the oak, and send its roots deeper into the earth. So with God's people. The storms of adversity give strength and vigor to their limbs, and plant the gospel roots deeper and firmer in their hearts.

Sacrifice led John to the Isle of Patmos, there to die, but it opened to his gaze the visions of eternity, worth more than life itself. It led the Prophet Joseph "like a lamb to the slaughter," but restored again to earth the gospel of our Lord.

Sacrifice led the Prince of Peace to the gloomy heights of Calvary, there to bleed and die; but, in the struggles of that dark hour, the chains of death were broken, the long imprisoned soul set free, and a fallen world redeemed! The triumph of that hour made sacrifice perfect. What Jesus suffered for us and our salvation, we cannot know. Suspended between earth and heaven, he hung upon the cross. Blood dropped from his brow where the wreath of thorns was placed. It flowed from his hands and feet where cruel nails were driven. The multitude stood gazing, jeering, mocking, some bidding him to come down from the cross and save himself, since he had declared he could destroy the temple and build it again in three days. After hanging there for six painful hours, weakened by the loss of blood and fainting with thirst, he uttered the one only word of physical suffering, "I thirst." Vinegar and gall was placed to his dying lips by the proud Roman. He could have pronounced curses upon their heads, but he only looked with pity and compassion, while from his lips came the fervent prayer: "Father, forgive them, for they know not what they do." Relief came at last. "It is finished!" the Master cried, and, as he closed his eyes in death, darkness came upon the earth and hid the awful scene. It was the will of God, it was the will of the Son of God, that he should be "perfected through suffering," that—for the eternal example of all his children as long as the world should exist—he should "endure unto the end."

"Be thou faithful unto death," then shall ye be prepared to meet the Master when he cries: "Gather my saints together unto me; those that have made a covenant with me by sacrifice."

NATURE IN THE TRUST BUSINESS.

BY DR. JOHN A. WIDTSOE, DIRECTOR EXPERIMENT STATION, STATE
AGRICULTURAL COLLEGE, LOGAN, UTAH.

Much has been said, lately, about the newly formed meat trust, which has forced the price of meats above the reach of most people. In general, the comments that have been made on the trust, have implied that a great injury would be caused humanity, should the eating of animal meats be in any way curtailed. A few magazines, however, after a little serious thinking, have concluded that, since it is possible to substitute the products of the vegetable kingdom for meat, to a certain degree, the meat trust is not, after all, a very serious menace to the welfare of the world. The discussion has shown, moreover, the comparatively dense ignorance that prevails among the members of all classes of society, with respect to the proper uses and functions of foods, especially when vegetable foods are considered. There is probably no reason why all men should become vegetarians, but neither is there any reason why a person, whose digestive apparatus is normal, should not be able to maintain his health on an exclusively vegetarian diet, providing the vegetables are properly selected, cooked and combined.

The human body is made up mainly of water, mineral matter, and flesh, this last term including muscular, fatty and other tissues and blood. In the process of living, the tiny cells which compose the body are gradually broken down and carried off as waste products. A portion of the food we eat is consumed in the effort to rebuild these broken down cells. For the best health, the body must be kept at a certain temperature, about ninety-

eight and one-half degrees F., and another portion of our food is burned within the body in order to furnish the necessary heat. In the performance of work, energy is expended, and a third portion of the food is used in the production of work-energy.

Different food principles are necessary for the different purposes just mentioned. For instance, for the production of flesh, we must eat the kind of food called protein, which is represented, in a comparatively pure form, by lean meat, cheese and the gluten which remains when wheat flour is washed with water until all the starch has been removed. For the production of heat, sugar or starch or oil must be eaten, and the same foods produce the energy which results in work. It is true that under unfavorable conditions, when the body is starved for carbonaceous foods, such as sugar, starch and oil, the substance protein may be utilized in the production of heat and work, but this is always undesirable and should be avoided whenever possible. Any dietary, no matter whence it comes, that includes food that will provide flesh, heat and energy to the body, is suitable for human consumption.

It has been found that all plants contain the necessary food principles, and it is therefore tolerably safe to predict that man might live on a vegetarian diet and still prosper. However, it is not alone sufficient that all necessary food principles be present in a dietary; they must be present also in the right amount, and in the right proportion. The amount depends somewhat upon the individual—his weight, age, occupation, bodily condition, and so forth. The proportion of the different food principles is less dependent upon the individual, and varies largely with the kind of work that is being done. Long, continued and frequent observations have shown that a person in ordinary health and doing ordinary work, requires about one pound of protein, the flesh producing principle, to five and a half pounds of sugar, starch and oil, the heat and energy producing principles. Whenever this proportion is violated, the body is likely to suffer. Thus, for instance, the Irishman who lives largely on potatoes, eats a vegetable which is relatively deficient in protein, and in order to obtain the amount of protein that his body demands, he is compelled to eat an excess of starch, which results in the pot-bellied condition of the poorer classes among the Irish.

The following table* shows the number of pounds of sugar, starch and oil, the heat or energy producing substances, that occur in the more common vegetables, with one pound of protein, the flesh or muscle producing substances—which is called the *nutritive ratio*. The table is so arranged that the vegetables at the head are those which are most nearly like meat; going downward the vegetables become more and more starchy. To illustrate the meaning of this table: if as much spinach be taken as contains one pound of protein, the same quantity will contain one and nine-tenths pounds of the energy producing substances; or in an amount of carrots that contains one pound of protein, will be found nine and three-tenths pounds energy producing substances.

Vegetable.	Parts heat and work producing substan- ces to one part flesh producing substance	Vegetable.	Parts heat and work producing substan- ces to one part flesh producing substance
Spinach.....	1.9	Macaroni.....	5.7
Asparagus.....	2.1	Wheat Flour (baker's grade)....	5.8
Mushrooms.....	2.2	Beets.....	6.2
Lentils.....	2.4	Turnips.....	6.6
Peas.....	2.6	Onions.....	6.6
Beans.....	2.8	Rutabagas.....	6.9
Kohlrabi.....	2.9	Squash.....	7.2
Celery.....	3.0	Corn.....	7.2
Lettuce.....	3.0	Germade.....	7.7
Cauliflower.....	3.2	Potatoes.....	8.5
Cabbage.....	4.0	Corn Meal.....	8.6
Cucumbers.....	4.4	Rhubarb.....	8.6
Radishes.....	4.6	Parsnips.....	9.1
Okra.....	4.9	Carrots.....	9.3
Eggplant.....	5.0	Rice.....	9.9
Dandelion Greens.....	5.0	Porterhouse steak loin of beef	0.9
Oatmeal.....	5.2	Cheese.....	1.5
Tomatoes.....	5.3	Eggs.....	1.7
Wheat Flour (whole).....	5.5	Milk.....	4.2

By an examination of this table, it is readily seen that peas, beans, lentils, cabbage, cauliflower, asparagus, celery and lettuce, are among those that contain the highest proportion of protein, and approach, therefore, more nearly the composition of animal meats. As a matter of fact, to these plants may be given the name vegetable meats. Of especial value are peas, beans, lentils and related seeds, for they may easily be kept from season to season. On the other hand, potatoes, carrots, turnips and par-

* Compiled from Bulletin 28 (revised edition) office of Experiment Stations, U. S. Department of Agriculture.

snips are among the starchy foods, and may be used to advantage for the purpose of producing heat within the body or in aiding the body to do work.

The reason why so many failures occur in the practice of vegetarianism is generally that the underlying principles of body-needs and food-composition are not at all or vaguely understood. Many a person, whose nature has revolted against the use of animal meats, has been unable to maintain his strength and desire for work on a vegetable diet, because he has attempted to live on meals made up of potatoes, turnips, parsnips and other vegetables that are rich in starches and sugars and oils, but poor in protein. As a result, his muscles wasted away, and he lost strength, and he gave up vegetarianism as a faulty system, when the fault really rested with himself.

In studying the above table with a view of selecting vegetables for a meal, it should be remembered that the nutritive ratio of a vegetarian meal should be about 5.0.*

Peas, which have a narrow nutritive ratio (2.6), should be served with vegetables having a wide nutritive ratio, such as turnips, onions, squash or corn. To serve peas with celery, cabbage, or cauliflower, would result in a meal containing proportionally too much protein; and to serve potatoes, parsnips, carrots or squash with corn, would result in a meal deficient in the muscle-forming element, protein. Okra, used so extensively in the south, eggplants, oatmeal, tomatoes, wheaten flour and macaroni, fulfill very nearly, the functions of a complete food, which accounts very probably for the general use of these foods among men. In this knowledge lies one of the chief secrets of the successful housekeeper, who would feed her household well,—to serve the right foods in the right proportion for the needs of the body. When a dietary in which no meat is used contains a liberal allowance of peas, beans, lentils, cabbage, cauliflower and related substances, there is absolutely no danger of a loss of bodily health.

The proper cooking of all vegetable products is of equal im-

*To the special student of this subject it may be said that the high proportion of nucleus in all plant parts, makes the ratio narrower than in the case of meat dietaries.

portance with the proper choosing. Vegetables properly cooked are as easily digested, though probably not so quickly, as meats. It is true that vegetables are less completely digested than meats; this however is beneficial to the body as it stimulates the whole digestive apparatus to greater and more uniform activity. Vegetables, to be of the greatest benefit, should be cooked completely, and in a manner that will make them digestible to the greatest possible extent; for, without question, half-cooked plant products, such as poorly boiled potatoes, or five-minute mush, are certain, in time, to produce indigestion and other disorders. This subject of the cooking of vegetables is, however, one that merits special discussion. Suffice it to say that when vegetables are properly cooked and combined according to their composition, no possible injury can result to those who partake of the meal.

It is a fact that a large proportion of the world's great men in this age, and in past ages, has been composed of men who were total abstainers from animal meats, and who depended for their sustenance on the products of the vegetable kingdom. Likewise, it is known that many renowned athletes both of the past and present, have obtained superior skill and strength from an exclusively vegetarian diet. The prophet Daniel and his companions during their stay in the Babylonian court, begged to be allowed to live on lentils and other vegetables of their choice, and they grew in strength of body and mind and spirit until there was no one like them in all the country. The Lord has not commanded his people to abstain from meats; but he has advised that flesh be used only in times of cold or of famine, implying thereby that on all other occasions a vegetarian diet should be preferred.

The people of this state and the nation as a whole, fail to realize the value of the food products of the vegetable kingdom. Meats are eaten in excess; and consequently diseases and disorder of various kinds have spread among the people. There should be a general awakening to the value of vegetables in the daily dietaries of human beings. More perfect health, more peace of mind, and greater and purer efforts are possible to him whose system has been cleansed from the effects of meat-eating, and strengthened by the use of vegetable foods properly cooked and properly combined. Besides, vegetarianism, whether complete or partial, would be very

economical; for it is much more expensive to produce a pound of animal flesh than a pound of vegetable substance of equal nutritive value.

It may be said here, also, that our gardens do not contain a sufficient variety of vegetables. The ordinary vegetables found in most gardens may be counted on the fingers of one hand, when, as a matter of fact, there are dozens of health-giving, nutritious vegetables that can be grown in this climate. When a greater variety is served on our tables, and more care is given to methods of cooking, vegetarianism will not seem the hardship that it appears at the present to those who are accustomed to the daily steak or chop or roast.

If the present meat trust shall succeed in bringing about a better realization among the people of the possibilities of vegetables as human foods, it is to be hoped that it may continue to grow in strength for many years to come. And should it go still further, and show the people that mankind may do without animal flesh altogether, and consequently, that we may get along without the filth and cruelty and barbarism of our slaughter houses and butcher shops, we should bless it as a great benefactor. Meanwhile, let it be remembered that of all trusts yet formed, the meat trust has the most dangerous opponent, for nature, with her great vegetable kingdom whose members feed on pure water, fresh air and sunshine, is able to feed the world with foods that have not caused the shedding of a drop of blood.

FOURTH OF JULY ORATION.

BY W. A. HYDE, PRESIDENT OF THE POCA TELLO STAKE OF ZION.

Peoples and nations live to a great extent in their traditions as well as in their written histories.

Their early glories and accomplishments, as handed down from father to son, influence their lives today, as their written history assists in the moulding of their national character. We would not be without these treasures—they are part of our make-up, and one of the sources of our patriotism. I treasure highly, as a choice jewel which is mine to wear personally, that my great-grand-father, with other sturdy patriots in the village of New York, sat round a cauldron of molten lead and made bullets which should hum the requiem of soldiers of his majesty in the American struggle for freedom—and that later they fired these same bullets in that cause. Some of you may have similar traditions, and some of your forefathers are now lying under the green sod of England or among the hills of Sweden; but they may have fought under Cromwell or Charles the Twelfth in the same cause for which the American patriots battled—the betterment of the condition of mankind.

The Germans delight in the traditions of their fatherland, and these traditions furnish inspiration for the policies of their nation. They will not soon forget the great Frederick nor the Man of Iron, and their youth today partake to some extent of the prevailing characteristics of these great men: sturdy and indomitable, they will stand aided and inspired by their heroic example. The Frenchman's heart swells with pride at the mention of his country's martial heroes; and the dashing and impetuous character of the French

is in no small extent due to that masterpiece of audacity—the world's great genius of arms—the wonderful Napoleon.

The newer nations look with common interest and common enthusiasm on the struggles on the early battlefields of advancing civilization, and, by right of benefit in their results, claim common pride. And so the whole wide world is linked to the past by memories, by words and deeds of the great and the deserving.

Today we meet on our Nation's birthday to awaken old thoughts, and to revive pleasant memories of our young country.

It is pleasant to feel patriotic: the heart thrills at the sight of our flag, the symbol of our country, and its greatness is a sensation akin to love of parentage and home.

True patriotism, then, I think, is of God. It is good to think lovingly of our country's past, and hopefully of its future—to search the gems of character among our great—to draw inspiration from their unselfish labors for our good, and to resolve, under that inspiration, to be great ourselves in the things that go to make worthy citizenship of so grand a country.

Americans by birth and by adoption, are one today—we share with you, as you accepted by oath, the work of the past, and for today we forget all fatherlands but this, and turn to its treasures of history and tradition for new hope and energy.

Philadelphia was the birth-place of liberty; the East was the cradle in which it was rocked; it grew to maturity in sight of the Atlantic Ocean. To what, then, can the West, which now sits under its sheltering mantle, lay claim? How have we aided in our country's greatness? Must we wait some future peril to prove our loyalty, or has the past some evidence of our devotion? What have we conquered in liberty's name?

Not alone in the cannon's roar, nor in the smoke of conflict, are civilization's battles fought; but by the plow, by the pen guided by the tired brain, by the skilled mechanic's hand, by the keen-eyed searcher after the secrets of the arts—in these fields are great victories won for you and for me; and, I think today of a sturdy band of Westerners—patriots every one—who dared the wild mountain wilderness, with its perils of beast and savage—as our forefathers braved the anger of George the Third, for principle—who carried our flag not in conquest of men, but of the

earth, who climbed the rugged sides of Ensign peak and unfurled its folds to the breezes of heaven, and, as Columbus proclaimed the New World a colony to his king, proclaimed this mighty Western empire to be always and forever a part of our beloved Union.

They pitched their camps in the desert; they fought not man, but the earth. They wrested from its begrudging breast the fruits of husbandry—they won the battle of bread. They established themselves as firmly as the surrounding granite hills. The tide of a western life flowed to them, and through them, and around them, and the feeders and feelers of this western land branched from this main root and support, until these valleys resounded with the song of labor.

With wisdom and forbearance, they dealt with their savage foes, and made them friends. Their leader beckoned to the eastern railway hesitating on the verge of the desert, and said, "Come, and we will bridge the continent," and a span rested on this rock in the waste, and swift commerce, with its advantages, was at our command. Villages, communities, territories, states, grew under our government's fostering care, all following the courageous leadership of these patriots. Are not these victories? yes; won by privation, in poverty, sometimes in blood, often in pain; and the barefooted soldiers at Valley Forge deserve no greater meed of praise.

And then, I see another band who shouldered muskets at their country's call, marched, dragged and hewed their way across a continent in the greatest march recorded. Into and through a hostile country—their lives a continued offering to their land—to finally sift themselves among their surroundings and to be lost and forgotten, except by a people which ever will hold them sacred in their hearts.

This is our history, these are our traditions. Sometime, a grateful land will accept them as a national property, and place our heroes among the founders and defenders of our republic.

Treasuring these events as distinct to ourselves, we have also great pride that the West in common with the East met with decision the new crisis in our history, and brought renown to our arms and fame to our land. The war with Spain was to the honor of a united nation. "No East, no West, no North, no South" in

this issue between despotism and liberty. If there had been sectional feelings, they were forgotten: animosities, however occasioned, were done away, and every city and village sent its man, its company, or its regiment, not so much to avenge a national wrong as to strike a blow for the liberty of our brother man.

But not without serious consideration was the call to arms sounded. Our martyr president debated, hesitated and prayed; the thoughtless multitude clamored, while the patient and considerate called for peace. The taunting old world looked on and laughed; but, humane and forbearing, we withheld until Prudence stayed her hand, and Mercy and Justice said, strike! and we arose to battle in the might of an unanswerable cause. We all shared alike in the fears, the successes, and the triumphs of that memorable struggle. At every cross-road and congregating place throughout our land, men and women talked of the day's incidents as of their very personal lives and hopes. We almost worshiped for the time and made everlasting heroes of our Deweys, and Hobsons and Schleys; and when the development of the conflict carried us across the world into another sphere, though we watched with apprehension, it was nevertheless with pride that we saw our statesmen and warriors meet each coming emergency as became so great and humane a people. A nation, infantile in experience, was thrown into our arms by fate; like an untamed tiger it fought, and bit the hand that would have caressed it, and a mission, not often known before in history, fell to us—that of convincing by cruelty that we were kind. Then followed the task of subduing this misguided people.

Though a hemisphere divided us, we watched our Western boys in the marshes of Luzon, and saw them stand the peers of the East in valor, and their superiors in the hardihood, to face those trying conditions. Their labors, their sacrifices, their blood, ever an increasing argument, if any were needed, that in patriotism we yielded the palm to no state throughout our union.

The past year has witnessed the consummation of our hopes. Though at great cost, yet have we conquered, but not as mercenaries for blood-money, but for principle; and the world's history must record a magnificent stride for the betterment of mankind; and the credit is ours—it is yours, and mine, and every man's

whose sympathies and hopes went out in this struggle that civilization might win, and enlightenment triumph.

Fathers, brothers and sons, are lying under the sod of Cuba and the Philippines, the nation's gift to the world's advancement; and when the first bitterness of weeping is over, mother's and sisters and sweethearts shall know that a nation's sympathy is theirs. A nation's? Yes; it shall sometime be the world's!

The old world stands in wonderment before a new diplomacy and statesmanship such as this nation has shown in the birth of the new republic, Cuba, in which man's inherent rights were considered before national advantage. Such public policy shows in its originators a high type of national perfection. And, too, when a nation may rise above feelings of revenge, and, though smitten may forgive, it is a morally strong nation far removed from the pettishness and low ideals of the common. Fortunate were we that at this critical time, when the circumstances justified new precedents, we had men who could make them so broad and strong as to forever settle the question as to our position when great moral issues of international importance shall arise. From an influence narrowed and confined to our own sphere, we have entered into the world's theatre of action where we may predict, by the past events, that our efforts shall always be righteous, humane and restraining.

We have accepted a great responsibility; the forces of the world look our way, and behold our strength, and see the slumbering power that may arise at necessity's call. They see the mighty depths of our stream of commerce—the tide of an immense internal development—they see us entering new fields of industry, conquering and to conquer—our goods going to every mart, our influence growing on every sea. They see us arising as a powerful athlete, and they ask the question, "What will this young giant do?" Though fortified by hundreds of years of martial training and soldierly traditions, they yet stand in awe of that born soldier who comes from the ranch, the plow, the shop, the store or the counting room, strong in high resolve—instinct in daring, quick in energy, forceful in action, having always breathed the air of liberty—the type of the world's great free-man! Before such as these, aggression must always stand amazed.

So we are no more America's people alone, we belong to the world, to carry out our part in its redemption.

On such questions as this, I think there should be no partisanship—they are too broad for politics, in the sense in which the word is generally used; they call for that patriotism that shall, if necessary, bend or sweep aside technical objections, and rest the case on deep foundation principles, deeper than constitutions as construed by man, upon the very basis of God's will to the world!

From a past record of which no American citizen need be ashamed, we must now turn hopefully to the future. It is full of promise to us. There are great deeds to inspire us, great lives to emulate. Though we face serious and perplexing problems in our industrial life, we will solve them if we are true to ourselves, and I think our destiny will be to multiply in greatness.

Prophetic eyes foresaw the downfall of Babylon, of Greece, and of Rome. Their fate was written long before their greatest successes were accomplished. It needs no prophet to read the end of those nations in which there is not the elements of strength and endurance. An immoral, an unvirtuous or tyrannical nation cannot long remain. Weakened by its own corruption, or disintegrated by its own dissensions, it must sooner or later be absorbed by the forceful powers of the earth. Let us prophesy good of our country; let us say that soon we will settle these questions of tariff, and trusts, and labor, upon the basis of the best good to all—that we will listen to the clamors of no class, but that Justice, which should ever guide us, shall have control. Let us say that the powers of the central legislative department shall sometime be freed from the influence of gold, and directed solely to the benefit of our people. Let us say that part of our ever accumulating wealth shall be turned to our internal development, that forbidding and arid lands shall smile and blossom, that our children and our children's children may find abiding places!

The Jews as a people look with the certainty of the divine word to the re-establishment of their kingdom in power, and it will be done. We here today may trace our history, past and to come, in pages that to us are no less divine; but that the feelings of the most sensitive may not be aroused by a religious controversy, on

a matter supposed to be wholly political, let us admit that this book (Book of Mormon) which purports to be the ancient history of our country is merely the coinage of an imaginative brain, and place it by the side of those other works of fiction that have assisted in moulding public sentiment.

Then, in this light, let us turn to these pages that have influenced the lives of three hundred thousand Americans, and read these dreams of this boy, and see as he saw our country—old and new. He saw it desolated and scourged, its temples thrown down its cities depopulated—a mighty but despotic nation swept into oblivion by an angered God, whose fiat had gone forth that this land the choice of all the earth, should forever be the abode of liberty. He saw it, the spoil of a conquering and degenerate race, who roamed its boundless plains, threaded its matchless woods—walked silent and wondering amidst its ruins, until Heaven directed, that from across the seas there should come the man who should reveal it to an incredulous world. He saw it awaking from sleep under the feet of the adventurers and pilgrims of the mother countries. He saw a people grow, though trammelled and restrained by the despotism across the waters; he saw them rise, as if inspired by God's decree that this should forever be the land of liberty, and throw off the chains that bound them. He saw a great light come to them—the light of independence, of truth, and of a mighty intelligence; and now the vision merges into the future with these words still ringing, "Behold, this is a choice land, and whatsoever nation shall possess it shall be free from bondage and captivity, and from all other nations under heaven, if they will but serve the God of the land, who is Jesus Christ, who hath been manifest by the things which we have written."

This is part of our literature; if divine, as we testify, it is wonderful and inspiring; if fiction, it is still inspiring as possessing the very elements of truth.

Who that has not felt within his soul that this land was ordained to be the abode of liberty? Who that has not seen the All-powerful Hand in the shaping of our republic! Who does not believe our Constitution to be inspired—our Declaration of Independence to be as the call of some warrior king of Israel for his hosts to battle! Who that has not seen in our example to the

world the radiance of an eternal truth, and the promise of better things to all mankind!

But we must, in the light of history, and of this warning—given by prophet or patriot whichever you may choose to call him—face the future with solemn gravity, for it bears within its breast our fate, either for good or for evil. If we become an immoral or despotic nation, our strength shall dwindle, and our prestige wane, until by the hand of the Great Avenger of his decrees, we shall pass into merited oblivion. But if we are virtuous—if we are high-minded—if we treasure our brother's liberty as our own, or, in short, if we are a righteous nation, then shall we increase in glory and dominion until it shall be said, "The sun never before looked down on such a people!"

Citizens of this great republic, choose ye this day which ye shall be.

We who have grown up under this highest form of patriotic teaching ought not to stand questioning, at this stage in our progress.

Our future requires that as the individual makes the nation, so every man must be a citizen of the highest type. That our young men must be brave, clean and high-minded, that our young women shall be pure, modest and refined, that their ideals must be as lofty as these mountain peaks, their integrity as firm as these giant boulders. Then, my country, if such as these shall bear thy flag, it shall forever float the standard of liberty and enlightenment. Thy bounds shall extend, thy strength shall grow, until thou shalt be the arbiter of a grateful world, which to its utmost confines shall be made better by thy influence and light!

BISHOP EDWARD HUNTER.

BY OSCAR F. HUNTER, SALT LAKE CITY, UTAH.

II.

HIS EARLY CAREER.

It was the intention of the father of Bishop Edward Hunter to give his son a thorough scholastic training. The father was much opposed to idleness, and the son was therefore early taught industry and economy, and was always given work to perform when not attending school. His father's desire to make a scholar of Edward failed because of the young man's preference for agricultural pursuits; and besides, he was somewhat opposed to attending school, and expressed a preference for work on the farm. It was then that his father insisted upon the young man learning a trade, which was agreed to, and the future Bishop was sent to Peter Pachan, his brother-in-law, who carried on the business of tanning leather. The young man worked just as other apprentices did, and made great progress in currying, and at length became proficient, both as tanner and currier, being made manager of the business at the age of twenty.

He continued in this work for some time, but the liquor of the bark seemed to close the pores of his hands, which disabled him from working. He quit the trade, and concluded to attend school again; this time he mastered the art of engineering, including the use of instruments. Having completed his study in this direction, he went into the field, but owing to the fact that

there were so many surveyors in the country, he quit the practice and visited the western part of the country, going to Pittsburg, Pennsylvania, with a Mr. Davis, his intention being to engage in the mercantile or drug business. In those days there were no railroads, and overland travel, in many instances, was considered dangerous, especially where the travelers had means. He purchased a boat, in conjunction with two other persons, intending to go to St. Louis. Reaching Louisville, Kentucky, he was advised to go no further, on account of the danger encountered in traveling by land; diverted from his purpose, he continued his return journey through Kentucky and Tennessee, thence to Huntsville in the Mississippi territory, returning to Philadelphia by way of North and South Carolina and Maryland. He then purchased a half interest in the mercantile business of a Mr. D. Bomount, though this venture was rather against his father's will. However, his consent was obtained, and the good counsel which he gave to his son was carried out by the latter. Among the good advice was this: "Edward, my son, if you lose money, say nothing about it; if you make money keep it to yourself, but do not fail; that is, do not become insolvent." This wise counsel was sacredly kept by that son throughout his whole life, and he truly remarks in his journal: "I have done business from my early manhood, and can truthfully say that I have paid every dollar of indebtedness that I ever contracted." The effects of the war of 1812-14 demoralized trade, and business was very undesirable; values shrunk, and depression continued to increase from year to year, until things looked very discouraging—so that the whole investment was threatened with being entirely wasted away.

When Edward was twenty-two years of age his father died, whereupon the son was offered his position as Justice of the Peace, which he declined on account of his youth. He was also tendered the federal candidacy, and certain election, to the Pennsylvania Legislature, but would not accept on account of being a Democrat, of which party he continued to remain a consistent adherent. He served three years as county commissioner of Delaware county, receiving at the election a higher vote than any other officer on the ticket.

In 1822, he enlisted in the Delaware county troop as cavalry

volunteer, serving his company for seven years. Following is a certificate of his discharge:

PHILADELPHIA, May 14, 1829.

I certify that Edward Hunter, late of Newton, Delaware county, has served as volunteer in the Delaware county troop since May, A. D. 1822, and is, therefore, exempt from military duty, except in an invasion, insurrection, or actual war, according to the 47th section Military Law.

(Signed) JOHN F. VANLEIR,

Captain of Delaware Co. Troop.

He was one of two selected from his company to meet and escort General Marquis de Lafayette, in the year 1824, on his last visit to the country, when the French patriot remained for a year a guest of the American people, whom he had so effectively helped to make independent. The horse which Edward Hunter used at the time is described as a beautiful gray, and the occasion as one of the greatest interest, honor, and affection.

He was very tenacious in sustaining the laws of his country, and did not feel satisfied until he had enlisted his services for his country's aid during the war of 1812, between Great Britain and America. While engaged thus, he worked at the breastworks near Philadelphia, under Captain Sudwick. At the age of twenty-one he made application to Colonel Conrad Creekbaum of the Montgomery troops at Marquis Hook, but the company being full he could not join.

In the year 1830, he married Ann Standly, the youngest daughter of Jacob and Martha Standly, an honest family of excellent repute in that vicinity. Among the instructions which his father had given him were these: "We do not belong to any religious sect, but, my son, keep this thought sacred, that all men have the right to worship God according to the dictates of their own consciences; that men shall rise by their own merit; that private property shall not be taken for public use, unless satisfaction is fully made." He remarks in his journal: "These things have been sacred to me. One thing that I could not understand and could not agree with my father on, was in respect to our constitution. According to his opinion it was too good for a wicked world, the liberty and freedom would not be appreciated and respected as it should be."

As to his religious ideas, it may be said that he always desired of the Lord to know how he could worship him most acceptably. He attended different places of worship and sustained all sects in their right to worship God in their own way, but could not connect himself with any. His sister, who lived in his family, was a great reader of the scriptures, and would often remark to him: "Why can we not belong to some religion?" To which Edward would reply that the sects were hewn out cisterns that would not hold water; that the history of sectarianism was one scene of misery, bloodshed and strife, but that they would let them go on, not interfering with the rights of others, but respecting them in their worship of God, and see if anything else could be made out of it.

At the age of thirty after farming in Delaware county for four or five years, Edward Hunter moved to Chester county, where he purchased about five hundred acres of farming land—thirty miles from Philadelphia. This he brought under the highest cultivation, and became noted as one of the best graziers in that section of country.

During this time, he prospered wonderfully, and succeeded in his business to a great degree, and beyond his expectation. He was called upon to grant certain privileges for the erection, on his land, of a house for educational purposes, and for holding meetings. He agreed to give the land for ninety-nine years, and help build the house, if the parties interested would allow all persons and persuasions to meet in it to worship God, which was a special stipulation in the articles of agreement. The result was a good house, built upon the site of an old schoolhouse, which had been burned down. The new house was called the West Nantmeal Seminary. The old schoolhouse was called the Wallace schoolhouse, and had been built long before he went to Chester county. The West Nantmeal Seminary was situated in a beautiful, quiet, shady place on one corner of his farm, well adapted for religious and school purposes. It was here that many traveling preachers called, of different denominations. They were all made welcome to hold meetings, and he entertained them at his home, since he felt to respect every man according to his belief. He says: "My desire was to do justice, walk humbly, and love mercy." His family at this time was small, he having lost two children, Amanda and George.

He had good men in his employ, whom he respected very much, some of them having worked for him ten and twelve years, and it was a matter of principle with him never to exact anything unjust or oppressive from his workmen, but rather to respect them in their positions. The result was that they felt they could not do too much for him in return. As to his own religious feelings, he declares that he was fully convinced that there was a Supreme Being, but how to approach him he did not know. On one occasion when he had a severe attack of typhoid fever, he was left very weak and declares that had it not been for the implicit faith which he had in the Creator, he could not have lived—a circumstance that he always remembered.

It was in the year 1839, under these surroundings, and while still residing upon his farm in Chester county, that "Mormon" elders, traveling through that region, and learning of the West Nantmeal Seminary, visited him for the first time.

(To be continued.)

COLUMBIA'S LITTLE SISTER.

Miss Columbia has a little sister now
Who looks as if inclined to be afraid;
The curls are dark that hang about her brow,
And the Lord has heard a prayer that she has made.
There are hollows in her sunburned little cheeks,
She is ragged and her little feet are bare,
But there's music in her soft tones when she speaks,
And when she smiles her little face is fair.
Oh, little Cuba, cease to be afraid,
The road o'er which you've come is rough and steep,
But a fair way lies before you, little maid,
Where flowers bloom and happy fountains leap.
A little hand is on Columbia's arm,
A little maid looks anxiously ahead;
Let him beware who seeks to do her harm,
And God protect the Leader and the Led.

S. E. KISER, in *Chicago Record-Herald*.

MISSION WORK IN GERMANY.

BY ELDER JESSE W. SMITH.

[As a sample of what some of our M. I. A. workers are doing and meeting in the mission field, we print the following letter, recently written to the members of the Second Ward Mutual Improvement Association, Salt Lake City, from Elberfeld, Germany.—EDITORS.]

Dear Fellow-laborers in the cause of Truth:

Allow me the long-desired privilege of sending you greetings from over the sea, together with best wishes for the welfare and success of the Mutual Improvement cause in distant Utah. Almost two seasons of your work have passed since I was with you, and yet I feel the same interest in your work as in those former times when I was a humble member in your midst. We are all engaged in the same glorious work. At home or abroad, our desires, our hopes, our prayers, all tend to the self-same end,—the building up of the Kingdom of God.

The events of the past sixteen months have indeed been to me the most profitable experiences of my life, and I am learning to appreciate more and more the importance of the call made upon me and my co-laborers to publish the glad tidings of life and salvation to the world, and also to know the blessings which come to the humble servant who yields obedience to this glorious call. I often wish that many more of my young brethren might be participants with me in this glorious work, and in the joys derived therefrom. But I solace myself with the thought that many of them are in the Mutual Improvement associations and Sunday schools preparing themselves for just such experiences as are now falling to my lot.

The prospects for the spreading of the gospel in Germany are brighter than ever before. More liberties are daily being granted us, and the people are becoming more liberal in their judgment of the "Mormons." Large public meetings are being held all through the mission, and good results are reported from every quarter. The total number of Saints in the Empire is nearly two thousand, which would be much larger except for the great number of emigrants continually going to Utah. Baptisms are on the increase, and friends are many. In Elberfeld, where my lot has been cast for the last five months, we are especially encouraged with the outlook. Many new friends are investigating the gospel, since the large meetings held here this month by the mission presidents. Most of our time is spent in visiting these new friends, and in explaining our principles to them. Our principal enemies are, as usual, the preachers and the press. Both are somewhat worried about the progress of "Mormonism" in the country, and resort to the usual weapons of misrepresentation and falsehood to wage war against the truth. But the people and the police officials are generally on our side, so we need not fear the outcome. Truth is mighty and will prevail. Even while I am writing this, a religious publication of today's issue is brought to hand containing a three page article against the "Mormons." But it will only awaken interest in our cause, and, as it gives the time and place of our meetings, it can certainly do us no harm.

I hear with great interest of the revival meetings and lectures held in the Second ward, and the renewed interest that is being shown in spiritual things. It is a good sign. May it continue to increase.

Conditions are not at all favorable for traveling without purse or scrip in Germany, and yet considerable of such work has been done of late. At the time of our general conference in Berlin, last January, many of our elders walked all or part of the way from their fields of labor to the great metropolis, going without means. Much good was done in this way and many people heard the gospel who otherwise would not have heard. But the experience was not without its hardships. Several of the elders were arrested, and paraded through the streets at the head of a curious crowd that followed the "false prophets" to jail where they were locked up

awaiting trial. But in every case they came out all right, and also made many friends among the officers, judges and court.

My partner and I made over a hundred miles on foot and without means, but the Lord provided for us, and our progress was not hindered by police nor prison bars. But in the face of all opposition and the ridicule and hatred of the world, still we are not ashamed of the gospel of Christ, for it is the power of God unto salvation.

Aside from my duties in Elberfeld, my time is partly spent in going to Solingen (ten miles distant) to help hold meetings there every week. That city is world-famed for its manufacture of cutlery, and its products find ready sale in all markets of the world (Salt Lake City not excepted).

We have made a number of short trips in the surrounding country, for the purpose of spreading the gospel, including a trip of twenty miles to Dusseldorf where the World's Fair of this year is to be held.

The German ways and customs, though much different from ours, are not difficult to acquire, therefore I have long since become quite thoroughly "Germanized"—so much so that I can hardly write a letter in English any more. The German people, in spite of all their faults, are a good and honest people. The universal failing of this nation is an appetite for beer, which is considered as one of the chief necessities of life. But those of them who receive the gospel forsake their beer and other evils and live strictly the lives of Latter-day Saints. The gospel is working wonders among this people, and also among the elders who are preaching it. The good seeds are being sown and the harvest is sure. Let us be united both at home and abroad in doing each what little good we can for the furtherance of that glorious cause which has made us what we are, and will make us all we hope to be in this life and the next.

SOME LEADING EVENTS IN THE CURRENT STORY OF THE WORLD.

BY DR. J. M. TANNER, SUPERINTENDENT OF CHURCH SCHOOLS.

Peace in South Africa.

For over two years and a half, the war between the British empire and the tiny republics of the Transvaal and the Orange Free State, has lasted, but peace has come at last to that distracted land. In some respects, the recent war in South Africa has been the most remarkable in the annals of history. That two little republics consisting of some seventy thousand men and boys could compel the British empire to send three hundred thousand men against them, could kill during that war some twenty-four thousand English, wound or otherwise disable some seventy-five thousand more, are facts wholly unexpected when the war broke out, and surprising at its close. Formerly England garrisoned her South African colonies with a small force of five thousand men. It is hardly likely that fewer than fifty thousand will be required in the future.

The terms of peace show a considerable compromise from the position which the contending parties have heretofore assumed. The English ceased to insist upon unconditional surrender, and the Boers have given up all thought of national independence. The terms of peace, however are such as commend themselves to the fairminded everywhere. The English have again substantiated their claim to the reputation of a liberal-minded policy. According to the report of the treaty, the Boers surrender their independence, and swear allegiance to the British government. They surrender their arms, and retain only sufficient arms and ammunition for the purpose of hunting and protecting themselves against the unruly elements, either of adventurers or natives. In turn, England is to pay fifteen million dollars to the

Boers to aid them in rebuilding their homes and in restocking their farms. The English further concede to the Boers the use of the Dutch language, wherever it is desired by them in the schools. England promises to withdraw from military occupation, as soon as possible, and substitute self-government. From this provision, it is believed that the two republics will have similar local government to that enjoyed in Cape Colony. This provision, if the two republics are to be made separate English colonies, might be of some avail to the people of the Orange Free State, as the Dutch are stronger there than in the Transvaal, where there are two foreigners, or outlanders, to every Boer. Some time must necessarily elapse before self-government can be instituted, and it is, of course, quite likely that, if conditions should be found unfavorable to England, local self-government will be delayed. The English promise to bring back to South Africa the Dutch prisoners of war, now located on the isle of St. Helena, and on the island of Ceylon, What is of great importance to the Boers is a provision that their lands shall not be subjected to any tax for the payment of the war debts.

While in these two republics the mining interest at present predominates, agricultural interests are sufficiently large and promising to justify a liberal policy on the part of the English in favor of agriculture which must be fostered if it is to succeed.

During the war, many of the Dutch subjects of Great Britain, in Cape Colony, joined their brethren in the Orange Free State and Transvaal. Such recruits by the law of England are regarded as rebels, and might properly be tried for treason. National bonds and sympathy among the Boers, however, are so strong as to entitle them to some measure of mercy, and so England, in her generosity, has promised not to inflict the death penalty upon them, though they are to be tried and punished according to the rules of war, and the rank and file of them are to be disfranchised. England will doubtless mitigate even these conditions, should a spirit of harmony and political fraternity develop in South Africa.

The return of peace to South Africa means increased commercial relations between the United States and that country. We are the foremost in the manufacture of mining and agricultural machinery, and are fast gaining a foothold there in all branches of

commerce. There will be renewed energy in working the mines at Johannesburg, and the enormous waste of capital that has been entailed in the prosecution of the war will cease. It seems remarkable indeed that a war between the British empire and so small a foe as the Dutch republics should have cost England upwards of a billion dollars. Besides this loss, the gold output of the world has been materially diminished by the cessation and diminution of mining in South Africa.

When more than fourteen thousand Boer soldiers surrendered their arms, it was found that there were a great many boys among them, some not more than eleven years of age, and their generals declare that these boys were among the best fighters.

The war in South Africa has done much to bring about a change in the modern warfare, and its unexpected results will do much to modify present military methods and equipments throughout Europe. Smokeless powder has been a wonderful element in this change. The press correspondents tell us of numerous charges which the British army made upon the Boers when they could not see a single foe, and could not distinguish even, clearly, where the foe was entrenched. In the science of war defensive tactics have gained a wonderful vantage ground.

The lesson of this war will not be without its great value to the Dutch who are a sturdy, self-reliant and in some instances obstinate race. It will liberalize them in matters of government, and give them a more comprehensive view of the general rights of humanity. The war will have broken down many of their superstitions, and have placed them in a somewhat different attitude toward other nationalities. There are great virtues in the Boer race, and it need not be surprising if, within the next few years, the gospel shall take the same hold upon them that it has recently taken upon their brethren in Holland. There is excellent material in South Africa for religious influences, and it is to be hoped that the sentiment prevailing there will in the near future give encouragement to missionary work.

Cuba.

The youthful Republic of Cuba is now fairly launched, and gives promise of better days to the island that has long been full

of woe and misfortune. On the twentieth of May, the stars and stripes of our own country were hauled down from the public buildings, and the Cuban flag was given to the breeze. The Cubans have manifested a national appreciation and admiration for us in the adoption of their flag, which in color resembles our own by the red white and blue. At the base, there is a red triangle with a silver star in the center, while the body of the flag consists of blue and white stripes. The people of Cuba have shown remarkable conservative power, and have maintained a prudent relation and sentiment towards the United States. Extremists have received little encouragement, and the people have yielded to radical innovations made by the military department of our government, under the supervision of General Wood.

Three years of occupation in Cuba by the United States has been a boon to the island; a new system of schools has been inaugurated, and the opportunities for universal education enlarged; a wonderful change has been wrought in the sanitary conditions of the island, and especially at Havana and its harbor; the danger of contagious diseases, which this country has had by reason of its proximity to Havana, has been minimized; the death rate has been phenomenally diminished, and the Cubans have learned a most valuable lesson in cleanliness. During our occupation of the island, we have given some valuable lessons in popular elections, and have schooled the people, though briefly, in those principles of government which obtain in this country. The harbors have been improved, and the commercial advantages of the island very greatly enhanced. Our occupation itself, too, will prove a lasting benefit to the people of Cuba, and it is to be wished that the Cubans will not follow the unfortunate example of their Spanish brethren in Central and South America.

At present Cuba is making strong appeals to the United States, asking that the tariff be reduced on Cuban sugars. The question of our commercial relations with Cuba is now occupying the attention of Congress. A twenty per cent reduction on Cuban sugars has been proposed, and by many congressmen a twenty-five per cent reduction will be insisted upon. Western Senators who aim to stand well with the administration, and at the same time yield their first allegiance to local interests, which oppose a re-

duction in the tariff on Cuban sugars, find themselves in a somewhat awkward, not to say embarrassing condition.

King Alphonso XIII of Spain.

By a curious coincident Alphonso XIII, King of Spain, reached the age of sixteen and took his oath of office May 17, three days before Cuba launched her ship of state. Alphonso was born king, his father having died some six months before the young king's birth. The young boy now becomes a king in a constitutional monarchy, and must yield to such popular government as the constitution grants to his country. The oath of the king reads as follows: "I swear by God upon the Holy Bible to maintain the constitution and laws; if so I do, may God reward me; if I do not, may he call me to account."

The event of the King's coronation had its ecclesiastical as well as political significance, and the observances of the church were strictly maintained. Our special envoy to that country, to witness the coronation, was Dr. J. M. L. Curry, whose generous treatment by the Spanish indicates the return of cordial feelings between that country and this. The young king is a boy of promise intellectually, but it is said that he does not possess a very robust constitution. He speaks the French, German, and English languages fluently, and possesses, therefore, certain preparations for a diplomatic life. It is hardly likely that the boy will have personally very great influence, for some years to come, in consequence of his youth, and it is not at all unlikely that the influence of his regent mother will manifest itself in the official life of the son.

EDITOR'S TABLE.

MARRIAGE GOD-ORDAINED AND SANCTIONED.

Count Leo Tolstoi has recently advocated the abolition of marriage as a leading, if not an only, means for the advancement of the human race. While the unanimous sentiment of American critics has branded his teaching in regard to sexual relations as "insane," it is nevertheless a fact that there are quite a number of people in our country who share his opinions, and champion his insane philosophy. Papers also, among them *New Thought*, Chicago, and *The Christian*, Denver, have taken the startling position that "parentage is neither ideal nor exalted," and that "motherhood and fatherhood on the mortal plane is a sham," "one great delusion," and "the mystery of iniquity." There is no doubt that, like the people of France, Americans are more and more being imbued with the selfish and ungodly idea that marriage is wrong and children a disgrace.

The Church of Jesus Christ of Latter-day Saints takes an entirely opposite view, and believes in, and teaches as gospel truth, the first great scriptural commandment of God to man: "Be fruitful, and multiply and replenish the earth, and subdue it."

While there are not many passages respecting marriage in the holy scriptures, there is much said which clearly indicates that God has commanded, authorized and instituted the marriage relation. This was made very plain in the revelation of God to the Prophet Joseph Smith, as witness this language in the Doctrine and Covenants, section 49: 15:

And, again, I say unto you, that whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man.

I desire to emphasize this. I want the young men of Zion to

realize that this institution of marriage is not a man-made institution. It is of God; it is honorable, and no man who is of marriageable age is living his religion who remains single. It is not simply devised for the convenience alone of man, to suit his own notions, and his own ideas; to marry and then divorce, to adopt and then to discard, just as he pleases. There are great consequences connected with it, consequences which reach beyond this present time, into all eternity, for thereby souls are begotten into the world, and men and women obtain their being in the world. Marriage is the preserver of the human race. Without it, the purposes of God would be frustrated; virtue would be destroyed to give place to vice and corruption, and the earth would be void and empty.

Neither are the relationships that exist, or should exist, between parents and children, and between children and parents, of an ephemeral nature, nor of a temporal character. They are of eternal consequence, reaching beyond the veil, in spite of all that we can do. The man and the woman who are the agents, in the providence of God, to bring living souls into the world are made, before God and the heavens, as responsible for these acts as is God himself responsible for the works of his own hands, and for the revelations of his own wisdom. The man and the woman who engage in this ordinance of matrimony are engaging in something that is of such far-reaching character, and is of such vast importance, that thereby hangs life and death, and eternal increase. Thereupon depends eternal happiness, or eternal misery. For this reason, God has guarded this sacred institution by the most severe penalties, and has declared that whosoever is untrue to the marriage relation, whosoever is guilty of adultery, shall be put to death. This is scriptural law, though it is not practiced today, because modern civilization does not recognize the laws of God in relation to the moral status of mankind. The Lord commanded, "Whosoever sheddeth innocent blood, by man shall his blood be shed." Thereby God has given the law. Life is an important thing. No man has any right to take life, unless God commanded it. The law of God as to violation of the marriage covenant is just as strict, and is on a parallel with the law against murder, notwithstanding the former is not carried out.

Now I wish to call attention to how marriage should be solemnized, for we believe this to be quite as important as the marriage itself, and that all marriages should be performed in the temples of the Lord, by the authority of the Holy Priesthood. In a revelation given to the Prophet Joseph Smith, which deals perhaps as extensively upon the subject of marriage as any other, it is said:

And verily, I say unto you, that the conditions of this law are these: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made, and entered into, and sealed, by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power, * * * are of no efficacy, virtue or force, in and after the resurrection from the dead; for all contracts that are not made unto this end, have an end when men are dead. Behold! mine house is a house of order, saith the Lord God, and not a house of confusion. Will I accept of an offering, saith the Lord, that is not made in my name! Or, will I receive at your hands that which I have not appointed! And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ordained unto you, before the world was! I am the Lord thy God, and I give unto you this commandment, that no man shall come unto the Father but by me, or by my word, which is my law, saith the Lord; and everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me, or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God; for whatsoever things remain, are by me; and whatsoever things are not by me, shall be shaken and destroyed.

In the 19th chapter of Matthew is found a point of similar import, and is a very important one. It is this, "What therefore God hath joined together, let not man put asunder." My reason for emphasizing this is that while the numbers of the Latter-day Saints have largely increased, our temple marriages have decreased, or at least have not continued in proportion to our increase in numbers. This is not pleasing in the sight of God. Remember that this passage does not read, "What man hath joined together, let not man put asunder," but on the contrary, "What God hath joined together,

let not man put asunder," and it is decidedly against divorcement, and in favor of the order of marriage instituted by God, and not that order of marriage established by man. It is in perfect harmony with the teachings of the revelation just quoted.

Another point I desire to call your attention to is in the 11th chapter, I Corinthians, in which Paul says: "Nevertheless, neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman; but all things of God." Now the understanding that I receive from this scripture is that God's plan requires nothing in the shape of that sacred and dear relationship to exist between man and woman except that relationship which is in the Lord, which is of the Lord, which belongs to his authority, to his priesthood and to the ordinances which he has instituted. I refer also to the scripture in which Christ was plied with the question as to what man should have a certain woman who, subject to the law of Israel or the law of Moses, had married a man and he had died leaving no issue. The Sadducees did not believe in the resurrection, and undertook to entrap the Lord, and asked him who should have this woman; for, according to the Jewish law, seven brothers had married her, and at last the woman died. Now in the resurrection of the dead, who should have her? Jesus emphatically told them that they erred, not knowing the scripture, nor the power of God. Now this is the point that I wish to make, that if they had understood the order of marriage as God instituted it, as he had revealed it to the prophets of old, and as he has revealed it to the prophets of modern times, then they would have understood that the woman belonged only to the man to whom she had been united by the power of God for eternity. Not one of the others could have her except for time. Unless man and wife are married by the power of God and by his authority, they become single again, they have no claim upon each other, after death; their contract is filled by that time, and is therefore of no force in and after the resurrection from the dead, nor after they are dead; hence, the force of the reply of the Savior: Therefore, when they are out of the world, they neither marry nor are given in marriage, but become as angels in heaven, which angels are ministering servants to minister to those who are worthy of far more and an exceeding and an eternal

weight of glory; for these angels did not abide my law, therefore they cannot be enlarged, but remain separate and single without exaltation in their saved condition to all eternity, and from henceforth are not Gods, but angels of God for ever and ever.

Now every young person throughout the Church should understand this very thoroughly. The Church authorities and the teachers of our associations should inculcate the sacredness, and teach the duty, of marriage, as it has been revealed in the latter days to us. There should be a reform in the Church in this regard, and a sentiment created in favor of honorable marriage, and that would prevent any young man, or any young woman, who is a member of the Church, from marrying except by that authority which is sanctioned of God. And no man holding the Priesthood who is worthy and of age should remain unmarried. They should also teach that the law of chastity is one of most vital importance, both to children, and to men, and to women. It is a vitally important principle to the children of God in all their lives, from the cradle to the grave. God has fixed dreadful penalties against the transgression of his law of chastity, of virtue, of purity. When the law of God shall be in force among men, they will be cut off who are not absolutely pure and unsoiled and spotless—both men and women. We expect the women to be pure, we expect them to be spotless and without a blemish, and it is as necessary and important for man to be pure and virtuous as for woman; indeed, no woman would ever be other than pure if men were so. The gospel of Jesus Christ is the law of love, and love of God with the whole heart and mind is the greatest commandment, and the next is like unto it, love thy neighbor as thyself. This also should be remembered in the marriage relation, for, while it is said that the desires of the woman shall be to her husband, and he shall rule over her, it is intended that that rule shall be in love and not in tyranny. God never rules tyrannically, except when men so corrupt themselves that they are unfit to live. Then, and under such conditions, it is the story of all his dealings with mankind, that he sends judgments upon them and wipes them out and destroys them. To such an end would the doctrine of Tolstoi lead the individuals and the nations that put them into practice. On the contrary, it is marriage, sanctified and God-sanctioned, upon which glorified home is

founded—that blesses, happifies, exalts, and leads at length to companionship with our Heavenly parents, and to eternal, united life, and increase.

Joseph F. Smith.

THOMAS HULL.

The portrait of Thomas Hull, general secretary of the Y. M. M. I. A. and assistant manager of the ERA is presented in this number of our magazine. Elder Hull was born in London, England, December 27, 1855, his parents being members of the Church. He came to Utah in 1875, and from that time on has been a constant and zealous worker in the mutual improvement cause, having filled two local missions therein, first in 1875-6, and later in 1891. On June 18, 1876, he was ordained a seventy, and in 1893 was chosen one of the presidents in the second quorum, a position he is now filling. He married Margaret C. Swan, April 28, 1877.

To his energy, enthusiasm, and splendid executive and clerical abilities as General Secretary, to which position he was chosen in 1897, are due much of the life of our associations and of their recent progress and advancement.

QUESTIONS AND ANSWERS.

Object of Water Baptism Among the Israelites.

What was the object of water baptism among the Israelites after the death of Moses when the authority for the baptism of the spirit was wanting? (See Lesson 18, 1901-2 Manual).

Answer by Prof. Willard Done: Our evidence that baptism was practiced among the Jews before the time of John the Baptist, is almost entirely indirect:

First, since baptism was instituted in the first, or Adamic, dispensation, it is to be inferred that it would be a fundamental principle of later dispensations.

Second, we know that baptism was practiced among the Nephites (Mosiah 18; II Nephi 9:23, 24), and was commanded as a rite absolutely essential to salvation. Since the Nephite dispensation grew out of the Jewish, long after the time of Moses, the doctrine of baptism must have been known among the Jews at that time.

Lastly, the testimony of writers on the customs of the Jews seems to be that when converts or proselytes, were made to the Jewish faith, they were admitted as "proselytes of the gate" by water baptism, and as "proselytes of the temple" by circumcision. (See Bagster's Bible Helps, art. "Proselytes.")

Now, as to the purpose of baptism among the Jews, and the incompleteness of the ordinance on account of the absence of authority to confer the Holy Ghost, but little can be said. It must be understood that a complete gospel dispensation was not then given to the Jews; they possessed the Aaronic priesthood which holds the right of water baptism; hence, their rites and ceremonies could scarcely have the full meaning that they possess in this dispensation. If baptism was practiced, and we think it was, it must have been merely water baptism administered for one of its present objects, viz.: admission of converts—to Judaism then, as to the Church of Christ now. Remission of sins seems to have been sought by other means, as, for example, by the sin offering, the peace offering, etc.

Therefore, when John the Baptist came, he did not introduce a ceremony strange and unknown to the Jews. He merely gave to an old and familiar ordinance a new, or at least a more complete, meaning and efficacy; promising remission of sins through baptism of water and of the Spirit. The completion of the ordinance of baptism was reserved until the coming of Christ, at which time the Holy Ghost was conferred. (See Matthew 3).

The Ten Lost Tribes.

Which of the twelve tribes were the two and one-half tribes that settled on the east side of the river Jordan; and were the nine and one-half tribes remaining the same people commonly called the Ten Lost Tribes?

Answer by Prof. Willard Done: The two and a-half tribes that settled on the east side of the Jordan were Reuben, Gad, and

half of the tribe of Manasseh. (See Joshua 13:8; Numbers 32:33). The other nine and a half tribes were distributed at the same time, on the west side of the river, from Dan on the north to Simeon of the extreme south. Simeon was afterwards subjected to the persistent attacks of the hostile hordes of the southern desert, and was broken up and scattered among the other tribes, in accordance, with the prophecy of Jacob in Genesis 49:7. This left the tribe of Judah in possession of the extreme south, and Jerusalem became the chief city of Judah, and was subsequently the capital of the entire Israelitish nation, during the reigns of David and Solomon. (2 Samuel, 5:5).

When Solomon died, the ten and one-half tribes occupying the north revolted against his son Rehoboam, and established an independent kingdom under Jeroboam. (I Kings, 12). These were the tribes, constituting the Kingdom of Israel, with headquarters at Samaria, that were taken captive by Shalmanesar, king of Assyria, and were afterward known as the "ten lost tribes." They were Ephraim, Manasseh, Gad, Asher, Issachar, Dan, Zebulun, Simeon, Naphtali, Reuben, half of the tribe of Benjamin, and such Levites as were then located in the northern kingdom. (II Kings 17:5-41).

The southern kingdom, Judah, was composed of but one and a-half tribes, viz.: all of Judah and half of Benjamin, together with such Levites and scattered members of the other tribes as lived in the region of Judea. These were carried into captivity by Nebuchadnezzar, king of Babylon, and subsequently returned to Palestine. (See II Kings 25; and the books of Ezra and Nehemiah).

It will therefore be seen that the tribes that settled originally on the east side of the Jordan were among the ten lost tribes, and were not identical with the two tribes that formed the later Jewish nation.

OUR WORK.

SEVENTH ANNUAL CONFERENCE OF THE MUTUAL IMPROVEMENT ASSOCIATIONS.

The business meetings were held first this year, the opening meeting being in the new Barratt Hall of the L. D. S. University, on Friday, May 30. There was a large representation of active workers at all the meetings, bright and earnest young men, who manifested an eager desire to receive counsel in matters pertaining to the literary, social and religious work of the associations. A good spirit prevailed in all the gatherings, and the business was accomplished with dispatch and in a spirit of union that bodes well for continued progress in the cause.

The social and reception at the home of President Joseph F. Smith was largely attended, and greatly enjoyed by the officers of both the Y. L. and Y. M. M. I. A., and the General Boards. There were music, dancing on the lawn under electric lights, songs, recitations, speeches, hand-shaking, refreshments, and general good cheer. President Smith received the throng, and had a word of cheer and encouragement for all.

The proceedings, in brief, are here given. Every officer should carefully read them that he may be informed concerning his work and duties:

MAY 30, 1902, 10 A. M.

Hymn, "Come, Come ye Saints."

Prayer, Elder Douglas M. Todd.

Hymn, "Our God we raise to thee."

Roll was called showing thirty-eight stakes represented and twenty members of the General Board present.

President Joseph F. Smith introduced Elder B. H. Roberts, who spoke upon the subject,

CONFERENCES, CONVENTIONS AND QUARTERLY MEETINGS.

Elder Roberts prefaced his remarks by saying that in behalf of President Joseph F. Smith and the General Board, he heartily congratulated

lated the officers and the general improvement cause on the large attendance at this the opening meeting of the conference. He also made remarks complimentary to the late Samuel M. Barratt and his mother Mrs. Matilda Barratt, calling attention to the fact that the magnificent hall in which the meeting was held was the gift of Mrs. Barrett to the Latter-day Saints' University, as a monument to the name of her beloved son. He then referred to the large number of conferences which were now being held in the Church. General conferences of the entire Church, quarterly conferences in each stake, and conferences of Mutual Improvement Associations, Sabbath Schools, Primary Associations, and in the near future probably Religion Classes, which were multiplying meetings to such an extent that there seemed to be necessity for relief in this regard. He said that now the Young Men's and Young Ladies' Mutual Improvement Associations had been granted the privilege, by the president of the Church, to use the Sunday evening of every quarterly conference for a conjoint meeting of the young people of the stake, at which matters pertaining to the well-being of the young people and the interest of their association could be presented before the people. He urged that special effort should be made to make these quarterly conjoint meetings a permanent success, that the stake officers of Young Men's and Young Ladies' Associations should meet together, or appoint a joint standing committee, to prepare a suitable and interesting program for these occasions, and make it a point to bring Mutual Improvement prominently before the Saints at that meeting.

For two years past, we had held in every stake, meetings known as conventions of the officers of Y. M. M. I. A. These conventions have been held in September, and all officers have been required to be present thereat. All matters pertaining to Mutual Improvement have been presented, and instructions given for the carrying on of the work during the season. Reports from all the stakes show that great good has resulted from these annual gatherings of the officers, in each stake, and it is now urged by the General Board that special effort be made the coming season to make these conventions even more successful than heretofore. Full opportunity to take part in the work of the convention should be given to every officer and member, and all should be earnestly invited to attend.

In the past, it has been the custom to hold conjoint conferences of the Mutual Improvement Associations during the summer and a conference of Young Men's Associations, alone, during the winter season. It is now thought advisable, on account of the many meetings being held in the various stakes, that after this summer we discontinue the conjoint

summer conferences and hold one conference during the winter, or working season of the associations, conjoint with the Young Ladies' Associations, making our conventions in September and the conjoint conference during the winter, the only general gatherings in the stakes held by the Young Men's Associations. Elder Roberts further suggested that the ward officers be urged to maintain the monthly conjoint sessions during the entire year.

On motion of Elder John Henry Smith, it was decided to adopt the recommendation to discontinue the summer conferences of Young Men's Mutual Improvement Associations after this year. The appointments made for conferences during the summer of 1902, to remain in force.

On motion of Elder Edward H. Anderson, the chair appointed Elder Willard Done to wait upon the Young Ladies, in conference assembled, and inform them of the action of the Young Men's conference in regard to the conferences, and ask them to take such action thereon as they deemed proper.

Elder Frank Y. Taylor then addressed the meeting on the subject of

CONJOINT SESSIONS.

He said: First of all, it was necessary to remember that it was the strong recommendation of the General Board that these conjoint meetings should be held every month in the year. The program should be attractive—not dry, but at the same time elevating, clean, pure. Avoid too many lectures at these meetings; have them occasionally, but make the program representative of the work of the associations, making it a special point to invite the parents, and also the careless and indifferent boys, and see to it that when they come, you make it pleasant for them. Have short programs, crisp and pointed. Where the associations meet regularly on Sunday evenings, the conjoint meeting should be held, if possible, on some other night.

Elder David P. Felt, president of the association of the Twenty-third ward, Salt Lake Stake, asked the following question: "In conjoint sessions, is it proper for the presidency of the Young Men's and Young Ladies' Associations to alternate in presiding in the meetings, the one acting one month and the other the next?"

President Joseph F. Smith, in answering the question reiterated the statements upon this subject which he had made on several previous occasions. He said in part: At all meetings of the Church where the brethren take part, such as the conjoint meetings of the Mutual Improvement Associations, the priesthood preside; in other words, the priesthood is at the head. There must be a head in all things, and in all matters

pertaining to the Church, the priesthood is at the head. This does not, however, mean that the Young Ladies' should not be treated with every possible and proper courtesy; they should be given due consideration in the matter of conducting the meetings, and while the elder presides, there is no reason why the meeting should not be turned over into the hands of the sisters to conduct the exercises and direct the proceedings. Young Men's officers should see to it that the Young Ladies' are given a fair show in all these matters. It is not advisable, however, to give over the entire control to them on these occasions. There is a principle running through all this, a principle of government which we cannot ignore, and that is, that the priesthood must stand at the head. The authority of the presiding officer is to preside in all meetings when he is present. He may delegate this authority, but he still presides through this appointed delegate. He must maintain his right to preside—in humility, in kindness, and in love, but still firmly maintaining his position.

Benediction by Elder Edward H. Anderson.

2 P. M.

Singing, "We thank thee O God for a Prophet."

Prayer by Elder J. Golden Kimball.

Singing, "Come all ye Sons of Zion."

Roll call showed forty stakes represented and nineteen members of the Board present.

Elder J. Golden Kimball addressed the meeting on

GENERAL AND LOCAL MISSIONARY WORK.

He reviewed the work undertaken by the General Board in sending missionaries to all the stakes of Zion, stating that some five years ago, a body of about eighty elders were called and sent out into the stakes to labor as missionaries amongst the wayward and indifferent young men. The following year, a larger number were sent out upon a similar mission. The third year, brethren were sent to each stake as representatives of the General Board to instruct and advise the officers of Mutual Improvement Associations. The fourth year a system of local missionary work was inaugurated, and no general missionaries were sent out. During the season of 1901-2, fifty-nine elders were called and sent out to the various stakes. In sending these elders out, the Board has endeavored to send the strongest men to the outlying districts, favoring those who are deprived, to some extent, of frequent visits from the members of the General Board.

Elder Kimball stated that the question of continuing this work in

our stakes had been considered by the Board, and letters of inquiry had been sent to all the stakes asking the superintendents for their opinion upon this matter and they had almost unanimously urged that the work be continued. The Board had, therefore, decided that this work should go on. It is necessary that special attention be given by the superintendents to the class of men selected for these missions when the call is made for names. The letter sent by the committee has always asked for especially strong men, and while it is perhaps not possible to get the almost perfect men asked for, the committee desire that the ones selected, shall come as near to the requirements as it is possible. There has been great lack of promptness on the part of the young men called, in replying to the letters sent them from the President of the Church. It is very necessary that this missionary work should continue. The mission of the Mutual Improvement Associations is to help the weak and wayward, those who are sometimes called the bad boys. No one has a greater claim on the Improvement Associations than this class of young men. Elder Kimball urged that everyone should enter into the spirit of this missionary labor.

Elder B. F. Grant continued the subject. He said: I desire to impress this body of workers with the determination to go home and make the season of 1902-3 the greatest Mutual Improvement success ever had. It has been decided by the General Board that the local missionary work should be carried out in every association. Every stake and ward officer is a M. I. A. missionary. The Board has also decided to make a great change—that all the local missionaries that have been called shall be honorably released, and that then every association shall call, not to exceed four of the best and most active and capable young men in their wards to act with the officers as missionaries among the young men, and have those four set apart to labor in this direction. Elder Grant urged the officers to see to it that these missionaries were called and set to work. It is demoralizing for men to be called and set apart by the priesthood and then to give them nothing to do and allow them to ignore the great responsibility placed upon them. He therefore urged that as soon as they were called, they be given their work to do, and that the officers see that it is done, and that every young man in the ward who needs such labor shall be visited and encouraged to take part in the work of the Lord.

On motion of Elder B. H. Roberts, the conference ratified the action of the General Board in releasing all the brethren called as local missionaries in the various wards.

Elder J. Golden Kimball presented the following motion, which was

duly seconded and carried: That the stake officers approve and adopt the recommendations of the General Board in regard to general and local missionary work, and that they, together with the members of the Board, will aid and assist in that work.

Elder Joseph W. McMurrin then addressed the meeting on the subject of

THE ASSOCIATIONS AS A MORAL FORCE.

He said: I suppose there is but one feeling in regard to the work of the Mutual Improvement Associations, and that is that they have been a strong feature in uplifting the morals of the young people. We are aware that many young men have found their first spiritual awakening in the Mutual Improvement Association, and many missionaries in the world had their attention first drawn towards the gospel through Mutual Improvement work. There are still many, however, who have not yet been reached, and our chief mission lies with them, that they may be reached and impressed with the importance of an active life in the gospel. The labor of the mutual improvement missionary, therefore, is a serious matter. Many would like to escape the missionaries, but they must be reached after, and some method adopted by which we may gain the ear and confidence of such. As one means to this end, Elder McMurrin suggested social intercourse. He referred to the entertainment to be given to the stake officers in the evening, and stated that everyone from afar would be present and join with their brethren and sisters in a few hours of social pleasure, in friendly handshake and pleasant reunion. The effect of this gathering will be to draw the workers in Mutual Improvement closer together, and make them more zealous in the work and active in the performance of their duties. If such gatherings have this effect upon those who are already industriously engaged in the work, how much greater will the effect be on those who have not had experience; therefore, introduce more amusements of a refined and elevating character among our young people. The officers who have the welfare of the young people at heart should be interested in their pleasures in the various wards. The superintendents should draw their Boards around them, and consider what can be done to interest the indifferent; what can be done in the way of festivals, etc.

Some few years ago, in many wards, block meetings were introduced, and much good was done by bringing the people together in meeting, who lived on the same block, and were neighbors to one another. They were drawn together and made to feel an interest in one another's welfare, and I believe that if block socials were given, many would be drawn thereby into mutual improvement work. These things should be

done with the object of drawing in those who have hitherto taken no interest with us. What are we doing for the unconverted? We should make our amusements and socials of such a character that they will attract those who do not take part in the serious work of the gospel, and inspire them with the desire to unite with us, and associate with the people of the Lord. Many of these will avoid a religious meeting, but they will not try to escape from a party, an excursion, or a social; therefore, we should seek to attract them by these things, and surround them with the influence of the Church and priesthood. Many would come first to the entertainment and afterwards to the association. Remember the whole need no physician, but they that are sick.

Elder McMurrin moved that it be the sense of these officers, in conference assembled, that during the coming season special effort would be made, by all officers of stakes and wards to give entertainments and draw the young men into the associations by such means.

Elder Douglas M. Todd suggested that in addition to social gatherings, we encourage athletics, baseball, etc., among our young men, which suggestion was accepted and incorporated into the original motion, which was then unanimously carried.

Elder B. H. Roberts called attention to the matter which was made a special feature at our late conventions, viz.: that inasmuch as the study which we were then about to take up was largely upon the subject of the Deity, that we should make a special effort during the season of 1901-2 against blasphemy in every form; and he asked how many had kept this matter in view, and what results had accrued. He then called upon those who had carried out this war against the evil of blasphemy, to arise, and a large number of the brethren present stood upon their feet.

Elder Guy C. Wilson, of Colonia Juarez, told how they had endeavored to suppress blasphemy in their ward. He said they had organized an athletic club with baseball nines, etc. They had passed a resolution in the club that profanity should not be allowed, and it should be an offense against the club, which should subject the offender to be handled and expelled. The effect was that those who were addicted to small swearing, quit, and assisted in the labor of suppressing the evil. One who was convicted was suspended by a unanimous vote. After about a month, he came back and promised to reform if permitted to re-join the club.

Elder Edward H. Anderson then addressed the conference on the subject of

COMPLETING AND PERFECTING THE ROLLS.

Many questions have reached the General Board regarding the un-

satisfactory condition of the rolls, in the associations. Several years ago when the general missionaries succeeded in obtaining such a large membership in nearly all the stakes of Zion, the rolls were encumbered by many that have since proved to be inactive members. Some came once or twice, others oftener, while quite a number never came to the meetings at all. But instructions went out from the Board that all were to be kept on the rolls, and only in case of death or removal, or some other reason quite as great, was it proper to eliminate a name from the records. The great lists, to which with diligence other names were to be added, were not to be renewed annually as heretofore, but were to be made permanent, and were to be, figuratively speaking, the fields upon which the missionaries were to direct their efforts and glean converts to the cause.

Some associations followed instructions; others did not; and the result has been confusion in the reports, and a great lack of uniformity.

There is a general demand from the presidents to know what shall be done to complete, correct, and perfect the rolls. The subject was considered in all its phases by the General Board, and it was finally decided that it is always best to follow, as nearly as possible, the order of the Church, and that when members whose names were enrolled were neglectful, failed to attend, or failed in their duty, they should be diligently labored with, and everything possible done to bring them into active work in the associations. The missionaries, the president, and the officers, should visit with them, and invite them to attend and take part in the meetings. No stone should be left unturned in clearing their way. It is a serious thing to drop a member from our rolls, for it may be the only thread that binds the person to the influence of the Church; and it is better to carry and have trouble with a very large and cumbersome roll of members who are inactive, than it is to drop one person that might be saved and awakened, if his name is still retained on the roll.

There should be only one roll, and that should carry all the membership. It is left with the associations to devise plans for most effectually, but most simply and in the shortest possible way, to call that roll, so that all who attend may get proper credit. Several methods have heretofore been suggested which it is not now necessary to name.

Now I hear many saying, "Well, how then shall we ever get any name off the roll? Our lists are now a farce, and it is discouraging, not to say demoralizing to visitors and attendants, to call a list of eighty names with only about twenty attending.

The method of completing, correcting and perfecting the perma-

ment roll decided upon by the Board is this: If, after everything has been done by the officers to interest the neglectful persons, the officers are convinced in their own hearts that there is no prospect of succeeding in awakening interest in the delinquents, then they are first to decide in their officers' meeting that it is necessary that the names of such neglectful persons should be stricken from the rolls, and then such action should be presented to the association for the action of the members. If the association shall confirm the action of the officers, then the names so presented shall be stricken from the rolls. In view of these facts:

I move that it be the sense of this conference that one general, permanent roll be kept in each local association, to be called as per arrangement by each association presidency; that when necessary to perfect or correct said roll, action be taken to drop the name, first by the officers, secondly, by the members of the association; and that the method of striking a name from the association roll be the recording of the reason for such action opposite the name, thus preserving the roll as a complete record of the association members. I move further that as officers, we pledge ourselves to use all effort and persuasion to retain our present enrollment, and all diligence to add many new names to our lists, during the coming season.

The motion was carried unanimously.

Elder Heber J. Grant addressed the meeting, briefly, upon the subject of

THE ERA.

He read a comparative statement showing the steady growth of the magazine, and stated that all the stakes showed a great increase this year. He said that in the ERA, as in everything else, work is the keynote of success. He had always been proud to present the ERA to English-speaking friends in Japan, and the ERA, *Young Woman's Journal*, and *Juvenile Instructor*, had made a great impression upon the minds of all who had read them. He called attention to the fact that the ERA was going free to every missionary, and said to the officers present, "You are doing this; that is, those of you who are working, not those who are not working." He urged everyone present to push the ERA in the future, and continue to make it the grand success that it had been hitherto.

Elder Willard Done reported that he had presented the matter of the change in the manner of holding conferences to the conference of the Young Ladies' and they had stated that they would take it under advisement and report at a later time. Elder Heber J. Grant stated that he had been informed informally, that the officers of the Young Ladies'

Associations had considered this matter, and had endorsed the action of the Young Men's conference.

The hymn, "Now let us Rejoice in the Day of Salvation," was sung, and the conference adjourned until 10 a. m. May 31.

(To be continued.)

IMPORTANCE AND GROWTH OF M. I. ASSOCIATIONS.

In the monthly joint meeting of the General Boards of Young Men's and Young Ladies' Mutual Improvement Associations, held on Wednesday evening June 11, at the residence of Apostle Heber J. Grant, President Joseph F. Smith gave the following address, which is deemed of interest to all our workers:

President Smith said in part: "I feel grateful to all for the privilege of being here on this occasion, and in the association of these brethren and sisters to whom is intrusted the great responsibility of conducting and managing the great cause of the Mutual Improvement Associations. Here are the two heads, the General Superintendency of Young Men's and Young Women's Mutual Improvement Associations, who have the watch-care of all the associations throughout all the stakes of Zion, and in all the world. This does not alone mean the narrow limits of Utah, nor of the inter-mountain states, but this great work has gone out into the north and into the south, beyond the confines of the United States, and has reached into the Dominion of Canada, our neighbor on the north, and into Mexico, our sister republic on the south. Not only this, but our great organization now extends to the Islands of the sea, in Australia, New Zealand, and in many of the countries of Europe. So has grown this great proselyting, ministerial organization, an association of prayer and thought among the young people of Zion. It is a matter of which I feel extremely proud and grateful to my Heavenly Father that I have been given the privilege of association with this organization. You are called to preside over and direct the energies of the young men and women of Zion, and I congratulate you upon this great mission, and that you are faithful in this duty; and I pray God to bless you, one and all, and strengthen you in your determination, and in your faithfulness, and in your unity in this glorious work. To Brother Heber J. Grant I say, we are pleased to think that to you has been intrusted the great labor of opening the door of the gospel of Jesus Christ to one of the foremost nations of the earth today. They are the children of God, and have souls

to save; they are bright and ingenious. We expect Brother Grant to do his duty in that calling, and we know he will, and we will sustain him by our faith and prayers. I do not care whether he succeeds in learning the language or not, if he will stay there until the servants of God say, "Come home," his name will go down to all time in honor and blessing, and hundreds, yea thousands and perhaps millions, will received the gospel as a result of his labors in the beginning; so that we congratulate Brother Heber on this mission. It is an important one, and we shall do everything in our power to help him to succeed, and to obtain for him the blessing of God and the preservation of his life. May the Lord bless your house while you are away, and bless your children who remain at home, and your wife who shall remain at home, and sustain and bless her until your return, that she shall stand at the head of her family, and be given power of the Lord to direct and control in wisdom and love.

SALT AIR AND TEMPERANCE.

Among the items of business transacted at the June 11 meeting of the General Boards, the matter of patronizing pleasure resorts came up for consideration, and it was the unanimous opinion of the members that, since the management of the Saltair Beach Company have decided not to sell liquor at that resort, Saltair should receive the patronage of all who are interested in the growth of temperance. The following resolutions, which speak for themselves and should be given consideration by all the young men and women of Zion, were unanimously adopted:

Resolved, That the members of the General Boards of the Young Men's and Young Ladies' Mutual Improvement Associations do hereby approve of and endorse the action of President Joseph F. Smith and the management of the Saltair Beach Company in abolishing the sale of liquor of all kinds at that resort.

Resolved, That in view of such commendable action, and as an encouragement to the management to continue the place as a temperance resort, we urge upon our membership in all the stakes of Zion, to patronize Saltair with their pleasure excursions, in preference to other resorts where intoxicants are sold; and be it further

Resolved, That the secretaries of our Associations be and are hereby instructed to inform the superintendents of stakes of this action, and request them to notify every ward officer thereof, and to adopt every means to encourage a universal influence in favor of Saltair.

EVENTS OF THE MONTH.

BY THOMAS HULL, GENERAL SECRETARY OF Y. M. M. I. A.

LOCAL—*May* 13—By vote of twelve to one Salt Lake City Council granted the franchise on 4th West for the Oregon Short Line, which provides for the building of a \$100,000 depot.....14—Reed Smoot announces that he is a candidate for the United States Senate..... The City Council approves a contract between the city and the canal companies for a pumping plant at Utah Lake.....15—Many peace meetings were held throughout the state, with programs, consisting of speeches, songs, and recitations.....The University of Utah won the championship in a debate between its students and those of the Nevada University.....16—Mrs. Zina Pratt Bishop, wife of the well-known assayer, Captain F. M. Bishop, died, age 51 years..... The citizens of Sanpete County have entered the grasshopper fight in full force.....Glenwood, Sevier County, is overrun by caterpillars.....17—The Norwegians celebrated the 88th anniversary of the independence of Norway.....Northern Utah is visited by a heavy rain storm.....18—Mrs. Judge Thomas Marshall, 66 years old, died in Salt Lake City.....Mrs. Rebecca Douglas Lowe, for the past four years President of the General Federation of Women's Clubs, was given a reception at the Bee-Hive House..... Judson Bliss Tomlinson, missionary, died in Samoa.....19—A severe frost visited Sanpete Valley, which, together with the threatened grasshopper invasion, insures a poor prospect for the crops.....20—The annual Oratorical contests of the Y. M. M. I. A. of Salt Lake Stake were held in the oratorical districts of the city this evening.....22—James J. Ruban, an aged shoemaker of Salt Lake City, who early joined the Church in France, and came to Utah in 1867, was accidentally burned to death.....23—The banking house of T. R. Jones and Co., one of the oldest in Salt Lake City, sold out to McCornick & Company.....The fifth convention of the Utah

Congress of Mothers opened in the Assembly Hall, Mrs. E. E. Shephard giving the annual address.....Councilman Alexander Wilkins of Provo, born Canada, 1834, died suddenly, stricken with apoplexy.....
 24—E. H. Harriman visited Salt Lake.....The Mother's Congress closed; Mrs. Emily S. Richards was chosen president.....
 Joseph Mills died at West Jordan, 83 years of age.....26—
 Governor B. B. Odell, of New York, and party arrived in Salt Lake City.....The Salt Lake City Board of Education opened sixty-seven bids for school books.....27—George M. Hanson was recommended by Congressman Sutherland as Postmaster at Ogden, to succeed Charles Meighan.....John W. Hoover, Provo, born Pennsylvania, November 18, 1834, came to Utah in 1852, died.....
 28—After eighteen days, and issuing 1,105 subpoenas, and examining 589 persons, a jury was obtained in the Mortensen-Hay murder case.....
 30—Memorial Day was observed with appropriate ceremonies throughout the state, and in Salt Lake City there was a magnificent street parade of the G. A. R., Utah Volunteers, National Guard, and regular soldiers.....Nearly 30,000 people visited the pleasure resorts which opened today.....The grasshopper plague in Sanpete County continues unabated.....The annual conference of the Mutual Improvement Associations opened, officers' meetings being held at 10 and 2.....31—The State School Book Convention opened, presided over by the State Superintendent C. A. Nelson.....
 More than a hundred new buildings are being erected in Salt Lake City, at a cost of a million dollars.....Mary Ann Mason, pioneer of Springville, died, aged seventy.....The Middle States mission has been established with headquarters at Cincinnati.

June 1—The Mutual Improvement Associations held three sessions in the Tabernacle, at 10, a. m. 2 and 7 p. m., President Joseph F. Smith presiding.....Bishop Orson F. Whitney delivered the baccalaureate address to the members of the graduating class of the University of Utah, ninety-nine in number, at the Assembly Hall.....2—
 Brigham Young's birthday anniversary celebration is held at Saltair, attended by three hundred and fifty descendants ranging from seventy-six to three and a half years.....J. A. Wright resigns from the faculty of the Agricultural College to become editor of the *Inter-Mountain Farmer and Rancher*.....3—Reed Smoot, Jesse Knight, and others of Provo, ask for a franchise for an Electric railway and telephone system through Utah County.....4—Dr. J. F. Merrill was chosen president of the University Alumni Association.....
 The University held its 33rd annual graduating exercises at the theatre,

addressed by Hon. Moses Thatcher, and Governor Heber M. Wells. There were eight college graduates.....5—Salt Lake Canal Companies posted notices in Utah County of the appropriation of the unappropriated waters of Utah Lake and waters flowing therein and therefrom.....The School Book Convention adopted Werner's Arithmetic and Reed and Kellogg's Grammar.....8—Senator Joseph L. Rawlins returned from Washington.....Rewards of \$1 per bushel for grasshoppers are offered in Sanpete County. Three boys bagged seven bushels in one day.....At the Salt Lake Stake quarterly conference George A. Smith was sustained as superintendent of the Y. M. M. I. A., vice Richard R. Lyman, resigned to attend school in the East.....9—The thermometer registered ninety-five degrees in Salt Lake City.....10—The State rested in the Mortensen trial, and Mortensen's defense occupied fifty-five minutes.....The flowing wells at Lehi are failing.....Archie M. Sheppard, age 21, fell in front of a street car and was killed.....11—The State School Book Convention closed its labors.....Mrs. Barlow Ferguson, who has fasted for thirty-six days as a cure for convulsions, began eating.....12—The graduating exercises of the High School were held, there being eighty-six graduates in the class.....Albert E. Walker, son of the late J. R. Walker, born April 8, 1877, died in Salt Lake City.....The Electric Line to Ogden, it is now said, will commence building August 1st, and be completed by May of next year.....14—Peter Mortensen was by the jury found guilty of murder in the first degree.....The nomination of Reverend John T. Axton, as army chaplain is announced.....Flag day was generally observed.

DOMESTIC—*May* 13—The Senate adopts a resolution appropriating half a million dollars to the West Indian sufferers.....Eugene F. Ware takes the oath of office as commissioner of Pensions—14—The U. S. Cruiser *Dixie* sails with 1220 tons of merchandise for the Martinique sufferers.....16—Herbert G. Squires is nominated Minister to Cuba.....18—A tornado swept southern Texas and over one hundred persons are reported killed—Wm. Taylor, the great Methodist missionary, died in Palo Alto, California.....19—Two hundred miners are killed in a mine explosion at Coal Creek, Tennessee.....20—Secretary Hay announces the Independence of Cuba to all the nations of the world.....22—Lewis Nixon having resigned the leadership of Tammany because he could not run it and retain his self-respect, Charles F. Murphy, Daniel F. McMahon, and Louis F. Haffen are appointed to run the organization.....24—The statue of Rochambeau

(who came to America with 5,500 men in July, 1780, and later made possible the victory of Yorktown,) erected in Washington, is dedicated with imposing ceremonies, in the presence of the French commission..... Lord Pauncefote, Ambassador of Great Britain, dies in Washington..... The coal strike continues, and the soft coal miners of Virginia and West Virginia threaten to strike June 7.....23—The report of the creed revision committee of the Presbyterian Church was presented to the 114th General Assembly New York, and adopted in less than two hours.....27—Robert S. McCormick, U. S. minister at Vienna, is named as Ambassador to Austria Hungary.....27—The Ohio Republican state convention express a sentiment for Senator Hanna for the presidency.....28—General Wood arrives in Washington from Cuba.....30—President Roosevelt makes a Memorial day speech in Washington, in answer to the charges of cruelty against the army.....31—The President orders a reduction of the strength of the army to 66,497 men; a decrease of 10,790.....Senor Buencamino, a Filipino leader, makes a statement before the House Committee on Insular affairs, favoring American sovereignty in the Philippines.

June 1—The French Battleship *Gaulois* sails from Boston, having some of the members of the French Rochambeau mission.....2—Eighty per cent of the engineers and firemen of the anthracite coal region obey orders to strike.....3—The Philippine Civil government bill passed the Senate by a vote of forty-eight to thirty, three Republicans, Hoar, Mason and Wellington voting against it, and one Democrat, Mc Laurin, for it.....The Isthmian canal bill is taken up.....The House begins consideration of the bill to protect presidents, known as the Anti-Anarchy bill.....4—There is serious rioting in Chicago.....5—President Roosevelt holds that there has been no violation of the neutrality laws at Chalmette, La. by the British.....6—The President in reply to an appeal to end the coal strike, holds that there is no legal authority by which he could intervene.....7—Germany and Russia ask Secretary Hay to join in concerted action by the powers against anarchists.....9—The celebration of the centennial anniversary of West Point, U. S. Military Academy began.....The Utah Press association, fifty-four in number, arrived in Boise, Ida.....11—Central Illinois is visited by the most destructive storm in sixty years.....The West Point graduates are addressed by President Roosevelt and the celebration closes.....13—The House passed the irrigation bill by a vote of one hundred and forty-six to fifty-five. The Utah Press

association is entertained in Portland, Ore.....Volcano Kilauea, Hawaii, is in eruption.....President Roosevelt, in a special message to Congress, pleads for Cuban concessions.

FOREIGN—*May* 12—The Brazilian aeronaut Severo, is killed by the explosion of his air-ship in Paris.....13—President Loubet starts on a visit to Russia.....16—Preliminary ceremonies for the week of the coronation of the King of Spain take place at Madrid.—17—King Alphonso XIII is crowned in Madrid.....18—Many arrests follow the discovery of a plot in Madrid to kill King Alphonso.—20—Senor Estrada Palma is inaugurated President of the Cuban republic.....President Loubet reaches Russia.....21—A fresh outbreak of Mt. Pelee causes a panic at Fort de France, Martinique, and many people leave for other islands.....22—Loubet is warmly received in St. Petersburg.....The king of Spain expresses a desire to substitute horse-racing for bull-fighting.....24—Senor Quesada is nominated Cuban minister to the U. S. 25—Returning from Russia, Loubet lands in Copenhagen, Denmark, and is cordially welcomed by King Christian IX.....26—A provisional government with M. Boisrond Canal, president, is formed in Haiti.....27—The coronation procession has a rehearsal at London.....King Christian accepts the U. S. proposal to extend the time limit for one year for the ratification of the Danish West Indian treaty.....President Loubet returns to France..... 29—The seventh International Red Cross convention opens at St. Petersburg.....31—Governor Taft has an attack of tonsillitis, which prevents him from opening the Philippine negotiations at the Vatican.

June 1—The Boer war is ended. A dispatch from Lord Kitchener to the British war office announces that the terms of surrender have been signed in Pretoria by all the Boer representatives.....2—The peace terms are made public in London.....3—Lord Kitchener is made viscount by King Edward who asks Parliament for a £50,000 money grant to the warrior.....Michael Henry Herbert will succeed the late Lord Pauncefoot as Ambassador to the U. S. from England. The Pope receives Governor Taft who states the objects of his mission, and the Pontiff approves of the American Government's plans.....7—Whitelaw Reid, special envoy of the U. S. to the coronation, arrives in England.....8—England holds thanksgiving services throughout the land, the king and queen attending St. Paul's in London.....12—Up to date 11,225 Boers have surrendered, many of whom are boys from eleven years and upwards.

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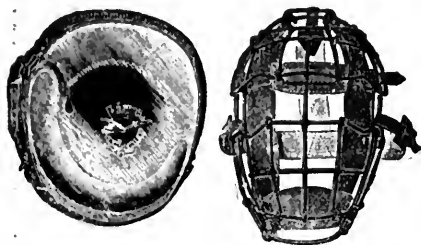
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